8th – 9th AH 14th – 15th CE Centuries	**Era of the Chishtīya Provincial Khānḳāhs.**
701 – 725 AH 1301 – 1325 CE	After Kaidu's death in 1301 CE, both Duwa and Kaidu's Son Chapar recognized Yuan authority in 1303 CE. However Duwa threw off his allegiance to Chapar. Both the Yuan Dynasty and Duwa attacked Chapar, forcing him to surrender his territory to Duwa in 1306 CE. Meanwhile, Prince Turghai invaded the Delhi Sultanate in 1303 CE and looted the Delhi Region. In 1304 CE they invaded again but suffered a crushing defeat. Duwa died soon after and was succeeded by his Son Könchek, who ruled only for a year and a half before he died. One of Buqa Temür's brothers, Taliqu, seized power, but Duwa's family rebelled and killed him at a banquet. Duwa's younger Son Kebek became Khan. Kebek invaded the Delhi Sultanate again in 1305 CE, looting the Multan Region, but suffered a defeat on the way back. Chapar took advantage of the Political turmoil to attack Kebek but was defeated and fled to the Yuan Dynasty. Another Kuriltai was held in the Chagatai Khanate, which elected another of Duwa's sons, Esen Buqa I, who took the throne ceded by Kebek. In 1315 CE, Esen Buqa invaded the Ilkhanate in support of Duwa's Grandson, Dawud Khoja, who had set himself up in Eastern Afghanistan. He defeated an Ilkhanate Army on the Murgab and reached as far as Herat, but was forced to retreat when the Yuan Dynasty attacked him from the East. The Yuan Army devastated the Issyk-Kul Region. In 1315 CE the Chagatayid Prince Yasa'ur defected to the Ilkhanate, only to rebel, taking Khorasan. Both Chagatai and Ilkhanate forces attacked Yasa'ur. He was killed as he fled. Esen Buqa I died in 1318 CE, at which point Kebek returned to power. He made peace with the Ilkhanate and the Yuan Dynasty and reigned until 1325 CE.
701 AH 1302 CE	Philip IV Calls Meeting Of The Estates General- Philip IV of France called together representatives of the nobility, townspeople and clergy for the first time. The gathering became known as the Estates-General. Philip's main purpose in convening this group was to garner support against Pope Boniface, whose bull 'Unam Sanctum' proclaimed Papal supremacy over National leaders.
703 – 769/ 70 AH 1304 – 1368/ 9 CE	Ibn Battuta was a Muslim Moroccan scholar and explorer who traveled extensively in Afro-Eurasia, largely in the lands of Dar al-Islam, traveling more than any other explorer in pre-modern history, totaling around 117,000 km (72,000 miles), surpassing Zheng He with about 50,000 km (30,000 miles) and Marco Polo with 24,000 km (15,000 miles). Over a period of thirty years, Ibn Battuta visited most of Southern Eurasia, including Central Asia, Southeast Asia, South Asia, China and the Iberian Peninsula. Near the end of his life, he dictated an account of his journeys, titled *A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling*, but commonly known as *The*

	Rihla.
707 AH 1307 CE	**Birth Hazrāt Syedna Jallaluddin Bukhāri az Makhdum Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Mir Syed Jalaluddin Bukhari رحمـة الله وَتَعَـالَىٰ عليه was born into a Muslim family on 19 January 1308 AD (14 Shaban 707 AH),[1] on the Night of Shab e Bar'at.[2] His father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه, was the youngest son of Hazrāt Jalaluddin Surkh-Posh Bokhari رحمة الله وَتَعَالَىٰ عليه of Bukhara follower of Hazrāt Bahauddin Zakariya رحمة الله وَتَعَالَىٰ عليه of the Suhrawardīya order. His descendants are known as Bukhari and are a prominent lineage of Suhrawardi Saadat.** **Hazrāt Jehangir Simnami رحمة الله وَتَعَالَىٰ عليه writes that Upon His Birth, his Father took him to the August Presence of Hazrāt Sheikh Khanda Ro رحمة الله وَتَعَالَىٰ عليه and placed him at his feet. Hazrāt Sheikh Khanda Ro رحمة الله وَتَعَالَىٰ عليه stated that this child will attain to such eminence in Station of Religon that he will be as prominent as this Blessed Night.**
708 AH 1309 CE	Avignonese Papacy- Pope Clement V, who was heavily influenced by Philip IV of France, took up residency in Avignon, France. Clement rescinded Boniface's pronouncements against Philip. Until 1378, Popes continued to reside in Avignon.
714 AH 1314 CE	Battle Bannockburn- Scotland- The Scots, led by Robert the Bruce, routed a larger force led by Edward II, King of England. The two armies met at the Battle of Bannockburn, which took place in central Scotland. The Scottish victory insured Scotland's independence for the next three centuries.
714 - 717 AH 1314 – 1317 CE	Great European Famine - The worst famine to strike Europe occurred between 1314-1317. It was widespread, affecting all of Northern Europe. Eyewitness accounts tell of the poor and hungry resorting to eating cats and dogs.
715 AH 1315 CE	Swiss Victory - Swiss forces, led by the canton of Schwyz, gained a victory over Leopold I (Hapsburg) Duke of Austria at the Battle of Morgarten. The victory led to an expanded Swiss alliance. By 1353 Switzerland was established.
715 AH 1315 CE	**Wisaal: Hazrāt Syedna Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه قدس الله السرح رحمة الله وَتَعَالَىٰ عليه.** **When arriving at the feet of the great Master Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ علي on the 12th Zil Haj 658 AH with the intention of becoming his Murid, Hazrāt Baba Farid Ganj e Shakar رحمـة الله وَتَعَالَىٰ علي told him that "This Faqir has nothing for you, you should go to Kalyar, for whatever is**

1 Lataif Ashrafi, Volume 1, Pg 392 Nizam Yemani, Akhbar Al Akhyar Pg 143, Safina Tul Auliya Pg 154, Ai'en e Akbari, Volume 2, Pg 211.

2 Al-Biruni (973 – after 1050) had written about "a festival from 12 to 15 of the lunar month that in Arabic is Al Baiz meaning bright. Muslims believe that on the night of Shab-e-Barat, God writes the destinies of all men and women for the coming year by taking into account the deeds they committed in the past. It is of high value to Sunni Muslims, and is regarded as one of the holiest nights on the Islamic calendar. (https://en.wikipedia.org/wiki/Shab-e-barat#cite_ref-livechennai.com_7-).

	your share you will receive it from my Sabir" (رحمة الله وَتَعَالَىٰ علي). Accordingly Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي with a group of 21 other Dervishes left for Kalyar and reached the 24 mile radius beyond which no human or even a bird would dare cross. Here they were met by Hazrāt Jamaluddin Abdal who entertained them until Hazrāt Alimullah Abdal, who was in the service of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, took them safely across to where Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي was. Here Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي and other Dervishes found Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي engrossed in an overwhelming contemplation. For 22 days and nights Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي was in this state. During this period the other Dervishes had lost their patience and left Kalyar, besides Hazrāt Khwājā Shamsudin رحمة الله وَتَعَالَىٰ علي, who was so overtaken by the personality of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي that he had forgotten the world and even his own physical needs. Since Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي was a Qari and Hafiz of the Qurān, he began reciting the Qurān aloud. After some time due to tiredness he stopped. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, who was still in a state of contemplation, asked as to why the beautiful recitation has stopped. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي, who was standing all the time, said that he had become tired. Upon hearing this Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي ordered him to sit and recite the Qurān, and Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي replied as to how was it possible that the Master stands and the servant sits, as this is a sign of disrespect. Hearing this Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي sat down. When Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي regained his consciousness he spoke out saying: *"Shamsuddin, are you sent here by Hazrāt Baba Fariduddin* رحمة الله وَتَعَالَىٰ علي", and the latter replied, *"Your Honor knows everything better than this humble soul"*. Thereafter, Hazrāt Sabir Pak*(radi Allahu anhu)* said *"The sun of Allah is in the sky and the sun of this Faqeer is on the earth"*. A declaration that gave Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي the title of "Shams ul Arz" (The Sun of the Earth). Thereafter he was initiated by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي as his Murid in the Chistiya Sillsila with all due honor. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي then ordered Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي to go back to Pakpattan and serve his Pir O Murshid, Hazrāt Baba Fariduddin رحمة الله وَتَعَالَىٰ علي and undergo Spiritual Training under him dutifully until he leaves this mundane world. After the Wisaal of Hazrāt Baba Fariduddin رحمة الله وَتَعَالَىٰ علي, Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي left Pakpattan for Kalyar and presented himself in the presence of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي whom he had found in the same state holding the Gular tree as he had left him 4 years ago.

When Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي regained consciousness he asked for his Green Turban and other relics, and on the 12th of Muharram 661 AH he conferred the Khilafat of the Chistiya Sillsila on his one and only Murid Hazrāt Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي in the presence of Hazrāt Khwājā Nizamuddin Auliya رحمــــة الله وَتَعَــــالَىٰ علي and Hazrāt Khwājā Nasiruddin Chiragh رحمة الله وَتَعَالَىٰ علي.

Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي then said *"Shamsuddin, you are my son and I Pray to Allah that my Silsilla will spread from you, right until Qiyaamat"*. On the 19th of Muharram 684 AH, Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي ordered Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي *to observe* a 6 year Mujahida called "Habs e Kabeer" in a Grave. The grave was prepared by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي himself by one movement of his finger. Hazrāt Alimullah Abdal was ordered to place one glass of water and one loaf of bread in the grave so when Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي felt hungry he will have some sustenance.

After 6 years when he was taken out, only half a glass of water and half a loaf of bread was left. His Pir o Murshid now ordered him to go and help Sultan Allauddin Khilji conquer the Amber fort and also said that on that day he (Hazrāt Khwājā Shamsuddin) will manifest his first Karamat (Miracle), and will also be the Passing Away of his Pir o Murshid. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي could not resist his tears and he was given all the instructions by Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي for the funeral proceedings. On this very occasion, he was also handed the Spiritual leadership of Panipat.

After conquering the Fort, Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي left for Kalyar to prepare the Janaza of his beloved Pir o Murshid, Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي. When Hazrāt Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي saw the Funeral Prayer of Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي was performed by none other than Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي himself he fell unconscious and disappeared from the place where he fell and landed in the city of Firkhar in Turkistan. An impression of the body of Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي was left on the spot where he landed and a Roza was built over it by the Qutb of Firkhar, Hazrāt Sayed Masoom Ali رحمــــة الله وَتَعَــــالَىٰ علي. Hazrāt Khwājā Shamsuddin رحمــــة الله وَتَعَــــالَىٰ علي performed Mujahidas for one year at the Mountain of Firkhar.

He then proceeded to Panipat which was one of the instructions given to him by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي before he Passed Away. He arrived in Panipat on the 4th Zil Qadh 693A.H. staying for short intervals on the way at Kashan, Tehran, Badakshan, Qandhar, Kabul and Lahore. The person who had the spiritual leadership of Panipat was Hazrāt Sharfudin Bu Ali Shah Qalandar رحمــة الله وَتَعَــالَىٰ علي. Therefore, to inform Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي of his arrival in Panipat, he sent his Salutations

	and a full glass of milk to him. **When Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي saw this he smiled and put a rose on the full glass of milk and returned it together with his Salutation to Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي. When Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي saw the rose on the milk he also smiled. The people who were present were very confused at the strange proceedings and enquired as to the meaning of this. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي explained that the full glass of milk meant that the spiritual leadership of Panipat is now bestowed upon him by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, and Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي accepted his leadership by placing the rose on the glass of milk.** **From Panipat. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي conducted the misson started by Hazrāt Khwājā Muinduddin Chisti رحمة الله وَتَعَالَىٰ علي in India through a new branch known as the Chistia Sabriya Sillsila.** **Here he Initiated many Disciples including Hazrāt Shah Jalaludin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي. On the 19th of Shaban 694 AH when Hazrāt Shah Jalaaludin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي completed his 6 months Mujahida, "Habs e Kabeer", a Mehfil e Sama was arranged. In this Mehfil, Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي had a prolonged Wajd (State of Spiritual Ectasy). While he was in this state of Wajd, a Dervish appeared with a veil over his face, but when he saw Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي in this state, he left. When Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي regained consciousness he was told about the visit of the Dervish. He expressed extreme disappointment and sorrow upon hearing this news and said, *"What a pity, my Sheikh Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي had come to see me and I was unaware of his arrival".* After this day he retired into seclusion and never spoke to anybody except Hazrāt Shah Jalaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي, who was permitted to see him.** **Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي Passed Away in this state on the 10th of Jamadi ul Aakhir 699 AH. He was buried in Panipat where his Mazaar Sharif stands today. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي bestowed the Khilafat upon his dear Murid Hazrāt Shah Jalaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي who now conducted the work of the Mashaikh e Chist.**[3]
	22. Hazrāt Khawaja Jallaluddin Usmani Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila, was born in Panipat in a very wealthy and distinguished family who were direct descendants of the Third Khalifa of Islam – Hazrāt Usman Ghani رضي الله وَتَعَالَىٰ عنه. When he was born he was given the name Muhammad; Jallaluddin was the name given to him by his Pir-O-Murshid – Hazrāt Khawaja Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه. He became very famous in his youth, he never played with any children

3 http://chishtysabiree.com/saints/shamsuddin.htm

his age and often went into nearby jungles to Worship his Creator.

Once Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was riding past a gathering in which Hazrāt Bu-Ali Shah Qalandar رحمـة الله وَتَعَـالَىٰ عليه was seated. When Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَـالَىٰ عليه saw him he said "What a fortunate rider and a fortunate horse" When Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه heard this he was overcome by a state of ecstasy. Immediately he descended from his horse and ran into the jungles in this state of Wajd (Ecstasy). When he regained consciousness he presented himself in the presence of Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَالَىٰ عليه with the intention of becoming his Murid (Disciple). Upon which Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَالَىٰ عليه told him that he should wait for a short while because his Spiritual Preceptor is still to come.

Once after Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه had settled in Panipat, he was standing at the door of his Hujra when Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه rode past. Pointing towards Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه, Hazrāt Khwājā Shamsuddin Turk Panipati رحمـة الله وَتَعَـالَىٰ عليه told the people who were present with him that "I see my spirituality shining in the forehead of that person." After Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه focused his spiritual attention on Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه he immediately descended from his horse and placed his head at the feet of the Great Sabri Master, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Khwājā Shamsuddin Turk Panipati رحمـة الله وَتَعَـالَىٰ عليه accepted Hazrāt Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه as his Murid and bestowed upon him a Khirqa. Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه then told him that he has bestowed upon him the blessings of both the worlds. Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه underwent many strenuous Mujahidas including the Habse Kabir which was a six month spiritual training in the grave under the spiritual guidance of his Pir-O-Murshid. He served his Murshid dutifully until his Murshid passed away. After completing his Habse Kabeer, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه bestowed upon him the Khilaafat and made him his Sajjada Nasheen of the Chistiya Sabriya Sillsila.

After the Passing Away of his Murshid, Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه conducted the mission of the Khawajagan from Panipat. Here many people became his Murids and many accepted Islam at his hands. It is reported that even Sultan Feroze Shah used to pay homage to this great Saint. Sultan Feroze Shah once presented a huge sum of wealth as a gift to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه following the practice of the Great Chisti Masters, Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه distributed the entire sum to the poor and destitute.

Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه used to regularly celebrate the Urs of the Auliya and was very fond of attending such functions. He also enjoyed the listening of Sama (Qawali). It is stated that during his latter years of his life, his state of Istigraaq (Spiritual Distraction/ Absorption) during Ritual Prayers was to such a degree that the words Huq, Huq, Huq, had to be recited loudly in his ear for him to regain his normal state to complete his Prayers. The state of Istigraaq is a state in which a Sufi is submerged in the remembrance of his Creator that he forgets himself and his surroundings. He is freed from the of time and space to the extent to which Allah سُبْحَانَهُ وَتَعَالَىٰ Wills and his state may go on for days. It is said among the Great Masha'eikh that the Spiritual wealth of Hazrāt Makhdoom Sabir Pak Kaliyari رحمـة الله وَتَعَـالَىٰ عليه was handed to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.

One day Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was passing a seashore when he saw a Jogi seated there with his eyes closed. As Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه approached him, the Jogi opened his eyes and handed some stones to him. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه took those stones and threw in into the Ocean. This act of the Khawaja offended the Jogi. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه requested to the Jogi to go into the Ocean and pick up the very same stones of his and no other stone. When the Jogi entered the Sea he saw thousands of the same stones, with his limited powers, he located his stones but also picked up another. As soon as he came out Hazrāt Khawaja Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه asked him politely as to why he was has hidden another stone with the rest. Feeling ashamed of this act of his he immediately repented and became his Murid.

Another miracle of Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was that through his spiritual vision he came to know that Hazrāt Makhdoom Jahanian Jahangasht رحمة الله وَتَعَالَىٰ عليه was very ill. With his spiritual power he arrived in Delhi to visit him in a split second. Here he found that Hazrāt Makhdoom Jahanian Jahangasht رحمة الله وَتَعَالَىٰ عليه was on his last moments. Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه Prayed for him by which he was cured. He also handed over to the Makhdoom a few years from his own lifespan.

Upon the instructions of his Murshid, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه got married. He had five sons, and two daughters. Toward the latter years of his life he bestowed Khilafat of the Chistiya Sabiriya Sillsila to his Murid Hazrāt Sheikh Abdul Haq رحمة الله وَتَعَالَىٰ عليه. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه Passed Away on the 13th of Rabi ul Awwal 765 AH at the age of 170 years. He was buried in Panipat where his Mazaar is, people still receive his spiritual blessings up to this day.[4]

715 AH 1316 CE	**Wisaal Hazrāt Khawaja Badruddin رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز.** **Hazrāt Sheikh, Syed Badruddin Shah, Samarqandi رحمة الله وَتَعَالَىٰ عليه was from Samarkand, and was one of the 'Murids' of Hazrāt Nizamuddin Aulia رحمة الله وَتَعَالَىٰ عليه. The place where Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Mazaar' (Shrine) is situated is of great importance, Hazrāt used to perform 'Ibadat' (Worship) here. Hazrāt Maulana Fakharuddin Zardaari رحمة الله وَتَعَالَىٰ عليه also did 'Ibadat' here for few days.** **Keeping in mind the importance of this place, Sultan Firozshah Tughlaq (1351-88 CE) while building his 'Qilla' (Fort) left an opening for this place.** **Wisaal:- according to the Kutba at the Mazaar Sharif, Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal' (Passing Away) was in (697 AH) 1297 CE. Hazrāt was Khalifa of Sheikh Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه who himself was a great Wali Allah سُبْحَانَهُ وَتَعَالَىٰ . Sheikh Nizamuddin Aulia رحمة الله وَتَعَالَىٰ عليه Used to come to Hazrāt's Khanqah to Listen 'Sama' (Qawwali). Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was Immensely Upset at Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal'. The 'Dargah' (Tomb) is Located in near the Firozshah Kotla Jama Masjid on Ring Road inside the Park near the Bridge.**[5]
	20. Hazrāt Khawaja Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه. **Firdausiya Sillsila.** **The first Saint bearing the title 'Firdausi' was Hazrāt Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه who was one of the Spiritual Descendants of Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه whose Sillsila after his name had come to be known as Kubraviya order. As Hazrāt Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was the Disciple of Hazrāt Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه @ (W. 1167 CE), The Firdausi order is basically an offshoot of the Kubraviya branch of the Suhrawardi Order.** **This fact has been confirmed on the basis of the following genealogical table of spiritual lineage of the Firdausi order mentioned in various books, such as: Hazrāt Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه, Hazrāt Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Badruddin Samarqandi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Saifuddin Bakharzi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه.**[6] **Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه was born in India and was the Son of a reputed Saint, Hazrāt Hazrāt Sheikh Imaduddin رحمة الله وَتَعَالَىٰ عليه.**

4 Tajalliyat e Khawajagan e Chist by Maqsood Ahmed Sabri رحمة الله وَتَعَالَىٰ عليه.
Miratul Asraar by Hazrāt Sheikh Rahman Chisti Sabri Abbasi Alawi رحمة الله وَتَعَالَىٰ عليه.

5 https://aulia-e-hind.com/dargah/22khwajasOfDelhi.htm

6 See; Madan ul,Ma'anl Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari, Compiled by Zain Badr 'Arabi, Ms. MAL, Aligarh, Chap.22, f.105, b. Magz ul Ma'ani , Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه.

	Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه. Along with his elder brother Hazrāt Nizamuddin رحمـة الله وَتَعَـالَىٰ عليه was brought by his Father before Hazrāt Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه and other reputed Saints of his time. Hazrāt Syed Amir Khurd رحمـة الله وَتَعَـالَىٰ عليه entrusted Hazrāt Ruknuddīn رحمة الله وَتَعَـالَىٰ عليه to Hazrāt Sheikh Badruddin Samarqandi رحمــة الله وَتَعَــالَىٰ عليه (W. 1316 CE)[7] under whose Guidance he attained Perfection in Theology and Mystic Discipline and later became his 'Khalifa' (Successor). **It was Hazrāt Sheikh Badruddin رحمة الله وَتَعَالَىٰ عليه who conferred the title of 'Firdausi' on Hazrāt Sheikh Ruknuddīn رحمـة الله وَتَعَـالَىٰ عليه.[8] Thus, Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَـالَىٰ عليه was the first Indian Sufi after whose name a Mystic Order originated and flourished in India. According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه, it was Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه who for the first time introduced and Popularized the Institution of 'Urs' (celebration of Wisaal anniversary of particular Saint at his Tomb) in India.** **He is reported to have participated in the Urs Ceremony.[9]** **More over, Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه informs us some significant references about the early life of Hazrāt Sheikh Nizaimiddin Auliya رحمة الله وَتَعَالَىٰ عليه that, "At the time Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه had recently arrived at Ghiyaspur where he had begun to reside, and had not yet acquired much fame but, day by day his spiritual riches and blessings went on increasing. Hazrāt Sheikh Ruknuddīn Firdausi رحمـة الله وَتَعَالَىٰ عليه used to invite Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه to feast day celebrations and he would participate in them. The mother of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was a remarkable woman. She had been blessed so abundantly that she was referred to as a 'Hazrāt Sheikh رحمـة الله وَتَعَـالَىٰ عليه. One day she said to Hazrāt Sheikh Ruknuddin رحمـة الله وَتَعَالَىٰ عليه, 'what sort of a man is this Nizamuddin Badayuni رحمة الله وَتَعَالَىٰ عليه, living in Ghiyaspur, concerning whom People are saying so much and how could I see him? Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه replied, "I shall invite him to a feast day and prepare a special seat for him in the 'Majlis' (Assembly)'" Consequently, she saw him (Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه) and then remarked, "I saw a light (upon) on his forehead which**

7 He was the disciple of Hazrāt Sheikh Saifuddin Bakharzi رحمـة الله وَتَعَـالَىٰ عليه (W.l260A.D.) of Bukhara and contemporary of Hazrāt Sheikh Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه (W. l235 CE). He is reported to have laid much enmphasis on the Concept of 'Mohabbat' (Love) of Allah سُبْحَانَهُ وَتَعَـالَىٰ and religious education for a Sufi. He specially declared that the 'Shar'iat' (Law) should be followed strictly in order to have nearness to Allah سُبْحَانَهُ وَتَعَالَىٰ . He used to say that 'Ilm' (Knowledge) without 'Amal' (Action) is useless and Action without Sincerity is Fruitless. He warned his followers against expressing 'Karamat' (Miracles). He was found of 'Sama' (Audition).
See; Manaqib ul Asfiva, Ms.f.121; Khair ul Majalis. Maj.55, pp.185-6. Miriat ul Asrar. Ms. f.234,b; Akhbar ul Akhiar. pp. 112-3: Khazinat ul Asfiya, Vol.11, pp.184-5.

8 Manaqib ul Asfiva. Ms. f.83.

9 See; Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130,

	indicated that he would do something in Delhi which has not been done or achieved by any body else." **When Sultan Muizuddin Kaiqubad[10] established a beautiful palace at Kailugarhi, Hazrāt Sheikh Ruknuddin Firdausi رحمــة الله وَتَعَــالَىٰ عليه also established his Khanqah there.[11] Hazrāt Khawaja Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه. was the Saint, Peer and Sufi of the Suhrawardiya order later well known as the Firdausiya Sillsila of the Sufis who ruled the Heart of the People in South Delhi. The Sillsila started in early 13th Century in India.**
716 – 720 AH 1316–1320 CE	Qutb ud din Mubarak Shah was the third and last ruler of the Khilji Dynasty in Sultanate of Delhi, India. Qutb-ud-din Khilji was the Son and successor of Alauddin Khilji. Qutbuddin, at the age of 18, was originally appointed regent to his younger six-year old brother, the King. Within two months, Qutbuddin blinded his brother and ascended the throne. He began his rule by releasing thousands of prisoners and abolishing all taxes and penalties imposed by his Father. Qutbuddin was the weakest ruler of the Dynasty. Qutbuddin was murdered by Khusro Khan in 1320 CE, which ended the Khilji Dynasty. Khusro Khan was a former Hindu slave of the Bawariya Hindu caste in Gujarat.
717 AH 1317 CE	**Wisaal Hazrāt Khawaja Mahmood al Anjir al Faghnawi رحمة الله وَتَعَالَىٰ عليه.** **One day the Hazrāt Sheikh Ali Ramitani رحمة الله وَتَعَالَىٰ عليه, said that a man saw Hazrāt Khidr عليه سلم and asked him, "Tell me where I can find someone that is keeping the Shar'iat of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Straight Path, in order that I may follow him." He said, "that one whom you are seeking is Hazrāt Sheikh Mahmood al Anjir al Faghnawi رحمـة الله وَتَعَالَىٰ عليه."** **It is said that Sheikh Mahmoud رحمة الله وَتَعَالَىٰ عليه walked on the footsteps of the Prophet The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم in the station of Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ (Ma'arifa)and he was also on the footsteps of Syeduna Musa عليه سلم in the station of Kaleemullah, the station of One who Speaks with Allah سُبْحَانَهُ وَتَعَالَىٰ .** **Hazrāt Sheikh Mahmood رحمة الله وَتَعَالَىٰ عليه radiated his knowledge from his Masjid, which he built in the village of Wabiqni, close to Bukhara. He passed away in the village of Qilit, near Bukhara, on the 17th of Rabi ul Awwal, in the year 717 AH. He passed the Secret of the Naqšhbandi Sufi Order to his Khalifa, Hazrāt Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه.**

10 Muizuddin Kaiqubad ascended the throne of Delhi in 1287 CE, who built a magnificent Palace on the bank of river Jamuna at Kailugarhi and began to live there in pleasure and revelry. See, Muhammad Habib and K.A. Nizami, Comprehensive History of India of the Delhi Sultanate. (1206-1526 CE), Delhi,Vol.V, P.303,

11 Muhammad Sadiq Kashmiri Harodani, Kalimat us Sadiqin Ms.KBPOL, f,61 a-b; Mirrat tul Asrar. Ms, f,234, bj Akhbar ul Akhyar p,113.

	13. Hazrāt Khawaja Ali Ramitani al Azizan رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **By the orders of Hazrāt Khwāja Khizr عليه سلام, he became a disciple of Hazrāt Khwāja Mahmood Anjīr Faghnawī رحمة الله وَتَعَالَىٰ عليه and received spiritual Mentor-ship. He was the Chief Deputy and was appointed as the main successor by the Sheikh. According to some reports, he also benefited from Hazrāt Maulana Jallal ad Dīn Rūmī رحمة الله وَتَعَالَىٰ عليه.** **He migrated to a town called Bāward, and later migrated to Khwarizm where he lived to the end.** **Although his name was Hazrāt Alī Rāmītanī رحمة الله وَتَعَالَىٰ عليه, he was often remembered as Khwāja Azīzān رحمة الله وَتَعَالَىٰ عليه as he used to call himself Hazrāt Azīzān رحمة الله وَتَعَالَىٰ عليه. People of Khwarizm used to call him Hazrāt Khwāja Alī Bāwardī رحمة الله وَتَعَالَىٰ عليه.** **He was once asked: what is Iman (Faith)? He replied: (it is) to get out (from Ego) and meet (the Lord) سُبْحَانَهُ وَتَعَالَىٰ.** **He once said: be a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty; if you cannot accompany Allah سُبْحَانَهُ وَتَعَالَىٰ, then accompany those who are Companions of Allah سُبْحَانَهُ وَتَعَالَىٰ. Because one who accompanies a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ, is also a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He once said: "Supplicate with a tongue that has never sinned." It means you should please the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ with humbleness so that they supplicate to Allah سُبْحَانَهُ وَتَعَالَىٰ on your behalf.** **He said: "do not sit with an Egotist; sit with one who is free from Ego."** **Once, while Khwaja Azizan رحمة الله وَتَعَالَىٰ عليه was sitting in Meditation, some pretender asked him as a test: "what is Tasawwuf?" He said: "to break and to meet". It means to break from everything other than Allah سُبْحَانَهُ وَتَعَالَىٰ and meet with Allah سُبْحَانَهُ وَتَعَالَىٰ.**[12]
717 AH 1318 CE	**Birth Hazrāt Khawaja Bahauddin Naqšhband Bukhari رحمة الله وَتَعَالَىٰ عليه.** **Summarizing from "Al Rashahāt Ain al Hayāt": His birth was in Muharram of the year 718 AH in the age of Hazrāt Khawja Ali al Ramitani رحمة الله وَتَعَالَىٰ عليه, May Allah's Mercy and Good-Pleasure be upon him, viewing that Hazrāt Khawja Ali's رحمة الله وَتَعَالَىٰ عليه Passing Away was in the months of the year 721 AH. His birth and Passing Away was in Qasru'l `Arfeen, a village one league (3 1/4 miles) away from Bukhara. The traces of Wilayah and the lights of Karamaat were apparent on his forehead since his childhood. His mother was reported to have said:** **"My Son Hazrāt Baha'uddin رحمة الله وَتَعَالَىٰ عليه said, and he was four years old, (This cow will give birth to a calf, and its forehead will be white), and after some months the cow gave birth as he said."**
720 AH 1320 CE	**Birth Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams**

12 Rashahāt Ain al Hayāt, by Maulana Alī ibn Hussein Safī, English translation by Mukhtar Holland, 2001.

	Balkhi علیہ رحمۃ اللہ وَتَعَالٰی bin Sultan Shamsuddin Balkhi علیہ رحمۃ اللہ وَتَعَالٰی. Hazrāt Maulana Burhanuddin Muzaffar Shams Balkhi علیہ رحمۃ اللہ وَتَعَالٰی, a remote descendant of Hazrāt Sheikh Ibrahim b. Adham علیہ رحمۃ اللہ وَتَعَالٰی, was the eldest son of Sultan Shamsuddin Balkhi, who, it is said, was a Prince of Balkh and had Abdicated the Throne, came to India and settled at Bihar Sharif. Following is the Genealogical Table of the Hazrāt Maulana Muzaffar Shams Balkhi علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Sultan Shamsuddin Balkhi علیہ رحمۃ اللہ وَتَعَالٰی; bin Hazrāt Syed Ali علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Hameeduddin علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Sirājuddīn علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Syed Buzurg علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Mahmud علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Sultan Ibrahim علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Ya'qub علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Ahmad علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Ishaq علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Zaid علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Muhammad علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Qasim علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Ali Aṣghar علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Imam Zain ul Abideen علیہ رحمۃ اللہ وَتَعَالٰی; Bin Hazrāt Imam Hussein عنہ رضي اللہ وَتَعَالٰی, Bin Hazrāt Ali وجھہ کرم اللہ وَتَعَالٰی.[13] But a later source says he was in the Service of the Sultan of Delhi, Later he left the Royal Service[14] and took up a life of Mendicant; came to Bihar in search of a Spiritual Master and became the Disciple of Hazrāt Sheikh Ahmad Charmposh علیہ رحمۃ اللہ وَتَعَالٰی (W. 1374-5 CE, He was the Maternal Grandson of Hazrāt Sheikh Shahabuddin Pir Jagjot علیہ رحمۃ اللہ وَتَعَالٰی of Jethauli and Cousin (Maternal) of Hazrāt Sheikh Sharfuddin Itoneri رحمۃ اللہ علیہ وَتَعَالٰی , He was son of Musa Hamdani علیہ رحمۃ اللہ وَتَعَالٰی who claimed to be the descendant of Hazrāt Imam Hussein عنہ رضي اللہ وَتَعَالٰی, He became a disciple of Hazrāt Sheikh Ainuddin Ain ul Haq Suhrawardi علیہ رحمۃ اللہ وَتَعَالٰی whose spiritual lineage came from Hazrāt Sheikh Shahabuddin Suhrawardi علیہ رحمۃ اللہ وَتَعَالٰی, He Passed Away, most probably in 1364 CE, His Tomb is located to the East of a Plain Area, called Logani, which is Famous as Ambar Dargah, in Bihar Sharif,)[15] of Bihar Sharif, settled there and invited his Family from Delhi to come over to Bihar Sharif.
720 AH 1320 CE (Arbitrary No Data)	Wisaal Hazrāt Syedna Sheikh Mir Syed Nizamuddin, al Ghaznavi al Hussaini ibn e Hazrāt Nuruddin Mubarak علیہ رحمۃ اللہ وَتَعَالٰی. While his son, Hazrāt Najmuddin علیہ رحمۃ اللہ وَتَعَالٰی was about ten years old, Hazrāt Baba Farid Gunj e Shukkar علیہ رحمۃ اللہ وَتَعَالٰی came to Pay His Respects to His 'Murshid', Qutb ul Aqtab, Hazrāt Qutbuddin Bakhtiyar Kaki علیہ رحمۃ اللہ وَتَعَالٰی. Hazrāt Nizamuddin علیہ رحمۃ اللہ وَتَعَالٰی, took his Son to see Hazrāt Baba Farid علیہ رحمۃ اللہ وَتَعَالٰی, and placed Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی at his Feet. Hazrāt Baba Farid علیہ رحمۃ اللہ وَتَعَالٰی took off his own

13 Tahqiqat ul Ma'ani. Ms, Maj. L.

14 Manaqib ul Asfiya. Ms. Ff,36-7; Gauharistan, Ms, f,66-a.

15 R.R.Diwakar, Op.Cit, p,453; Qeyamuddin Ahmad Op.Cit. PP.396-9.

Cap and Placed it upon the head of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saying,

"ایں یکے از زمانا خواہد بود."

He will be The Pinnacle of his Times!

Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه, the Son of Hazrāt Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه, is hardly recorded in History at all, except for the Brief Mention written above. Our Silsilah also mentions that His Shrine is in Ghazni, Afghanistan.

The omission from History is most probably due to the rise of Non Turkic Rule of The Khaljis who were opposed to the Persian Language and also as there was continuous Civil Strife between the 40 Turkic Nobles Faction, the famous 40 Slaves of Sultan Iltutmish, who had earlier held sway in India. Firstly in a Power Struggle against Sultan Ghiyas ud din Balban and then against Sultan Jalaluddin Firuz Khalji.

Khaljis were vassals of the Mamluk Dynasty of Delhi and served the Sultan of Delhi, Ghiyas ud din Balban, as a minor part of the Muslim Nobility. The last major Turkic Ruler, Balban, in his struggle to maintain Power over his insubordinate Turkish officers, destroyed the Power of the Forty. However this indirectly damaged the Turkish integrity of the Nobility, which had opposed the power of the non-Turks. This left them vulnerable to the Khalji and Indo-Muslim faction, which had been strengthening due to the ever-growing number of converts, to take power through a series of assassinations.[16] One by one the Mamluk officers were murdered, and the last ruler of the Turkic Mamluk dynasty - the 17-year old Muiz ud din Qaiqabad – was killed in the Kailu-gheri Palace during the coup by Jalal ud din Firuz Khalji.[17]

Jalaluddin Firuz Khalji, who was around 70 years old at the time of his ascension, was known as a mild-mannered, humble and kind monarch to the general public.[18]

Jalaluddin succeeded in overcoming the opposition of the Turkish Nobles and ascended the Throne of Delhi in January 1290 CE. Jalal-ud-din was not universally accepted: During his six-year Reign (1290–96 CE), Balban's Nephew revolted due to his assumption of Power and the subsequent sidelining of Nobility and Commanders serving the Mamluk Dynasty.[19] Jalal-ud-din suppressed the Revolt and executed some Commanders, then led an unsuccessful expedition against Ranthambhor and repelled a Mongol Force on the banks of the Sind River in Central India with the help of his Nephew

16 Mohammad Aziz Ahmad (1939). "The Foundation of Muslim Rule in India. (1206-1290 A.d.)". *Proceedings of the Indian History Congress*. Indian History Congress. 3: 841.

17 Peter Jackson (2003). The Delhi Sultanate: A Political and Military History. Cambridge University Press. ISBN 978-0-521-54329-3.

18 Ashirbadi Lal Srivastava 1966, p. 141.

19 Peter Jackson 2003, pp. 81–86.

	Juna Khan. **Alauddin Khalji was the Nephew and son-in-law of Jalal-ud-din. Alauddin Khalji reigned for 20 years. He attacked and seized states of Ranthambhor (1301 CE), Chittorgarh (1303 CE), Māndu (1305 CE) and plundered the wealthy state of Devagiri.[20] He also withstood two Mongol raids.[21] Alauddin was also known for his cruelty against attacked Kingdoms after wars. Historians note him as a tyrant, and that anyone Alauddin Khalji suspected of being a threat to this power was killed, along with the women and children of that family. In 1298 CE, between 15,000 and 30,000 people near Delhi, who had recently converted to Islam, were slaughtered in a single day, due to fears of an uprising.[22] He also killed his own family members and nephews, in 1299–1300 CE, after he suspected them of rebellion, by first gouging out their eyes and then beheading them.** **In 1311 CE, Alauddin ordered a massacre of Mongols in the Delhi Sultanate wherein between 15,000 and 30,000 Mongol settlers, who had recently converted to Islam, were killed after Khalji suspected them of plotting an uprising against him.[23]** **Alauddin Khalji died in January 1316 CE. Thereafter, the sultanate witnessed chaos, coup and succession of assassinations.[24] Malik Kafur became the Sultan but lacked support from the Amirs and was killed within a few months.** **Over the next three years following Malik Kafur's death, another three Sultans assumed power violently and/ or were killed in coups. First, the Amirs installed a six-year-old named Shihab-ud-din Omar as Sultan and his teenage brother, Qutb ud din Mubarak Shah, as regent. Qutb killed his younger brother and appointed himself Sultan; to win over the loyalty of the Amirs and the Malik clan he offered Ghazi Malik the position of Army commander in the Punjab. Others were given a choice between various offices and death. After ruling in his own name for less than four years, Mubarak Shah was murdered in 1320 CE by one of his generals, Khusraw Khan. The Amirs persuaded Ghazi Malik, who was still army commander in the Punjab, to lead a coup. Ghazi Malik's forces marched on Delhi, captured Khusraw Khan, and beheaded him. Upon becoming sultan, Ghazi Malik renamed himself Ghiyath al-Din Tughluq, becoming the first ruler of the Tughluq Dynasty.[25]** **As a result of Chaos in the Sultanate Genuine primary sources and historical records from 1260 CE to 1349 CE period have not been found.[26]**

20 Sastri (1955), pp 206–208.
21 "Khalji Dynasty". Encyclopædia Britannica.
22 Vincent A Smith, *The Oxford History of India: From the Earliest Times to the End of 1911*, p. 217, at Google Books, Chapter 2, pp 231-235, Oxford University Press
23 The Life and Works of Sultan Alauddin Khalji- By Ghulam Sarwar Khan Niazi
24 Peter Jackson 2003.
25 https://en.wikipedia.org/wiki/Khalji_dynasty#cite_note-wwh-34

22. Hazrāt Syedna Makhdoom Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar رحمـة الله وَتَعَـالَىٰ عليه bin Mir Syed Nizamuddin Ghaznavi al Hussainiرحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Qadriya Shurwardiya Sillasil.

The 'Imam' (Chief Preceptor) Qalandar of The Sub Continent is The Saint of Mandu, Hazrāt Najmuddin, Ghaus e Dhar, Qalandar رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Najmuddin رحمـة الله وَتَعَـالَىٰ عليه was a 'Hussaini' Syed as he was descended from Hazrāt Zaid Shaheed رحمة الله وَتَعَـالَىٰ عليه the son of Hazrāt Imam Ali Zain ul Abideen رضي الله وَتَعَالَىٰ عنه and was the son of Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه and was born in Delhi in 627 AH (1239 CE).

Hazrāt Najmuddin, Ghaus ad Dhar Qalandar رحمة الله وَتَعَالَىٰ عليه is reported to have said that there was a Room set apart in the Mosque of The Holy Prophet صلى الله وَتَعَـالَىٰ عليـه و آلـه وسلم, this room was used by him to impart Hidden Knowledge to the 'Ahl e Saffah' رضوان الله تَعَالَىٰ عليهم اجمعين the room had some holes in the walls through which the 'Ashaba e Karaam' (Respected Companions رضوان الله تَعَالَىٰ عليهم اجمعين of The Holy Prophet صلى الله وَتَعَـالَىٰ عليـه و آلـه وسلم). The Companions رضـوان الله تَعَـالَىٰ عليهم اجمعين, through excess of Devotion, would peep into the room and try to see what was going on. However, They could see with only one Eye what the 'Ahl e Saffah' رضوان الله تَعَالَىٰ عليهم اجمعين saw with both Eyes. Due to this special 'Tuwajuh' the 'Ahl e Saffah' Gained Close Proximity to Allah سُبْحَانَهُ وَتَعَالَ.[27]

When Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه attained the Age of Discernment he went to Sultan ul Auliya, Mehboob e Ilahi, Hazrāt Nizamuddin Auliya اَلَىٰ. He was admitted to Hazrāt Nizamuddin's رحمـة الله وَتَعَـالَىٰ عليه Circle, and applied himself to the Mystic Procedures of the Chishtiya Sillsila. However, he could not make much Progress. While Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه was, as yet, with Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, he was instructed in the Practices; Litanies and Method of Meditation of the Chishtiya Sillsila. One day Hazrāt Najmuddin رحمـة الله وَتَعَـالَىٰ عليه expressed the following:

حضرت میں فتح باب کھولنا چھاتا ہوں۔

I Wish to Open The Door Of Victory!

Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه told Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه "At this Time, it has been Revealed to Me that The Door of Victory will be Opened for you by 'Syed al Muhadditheen, wa Hujja tul Mehboobeen' {The Prince of those who Expound The 'Ahadith' (Traditions/ Practices of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم and Proof of The 'Lovers of Allah سُبْحَانَهُ وَتَعَالَىٰ)}, The Descendant of The 'Ummi' (Unlettered) Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Hazrāt Shah Khizar Rumi رحمة الله

26 https://en.wikipedia.org/wiki/Khalji_dynasty#cite_note-FOOTNOTEPeter_Jackson200349–52-70

27 Munaqib Qalandarīya quoted in Azqar ul Abrar, Maulvi Shah Mohammad Taqi Hyder, pg. 14-15 (32-33).

	وَتَعَالَىٰ علیہ علے who is the Leader of the 'Masha'ikh' (Plural of 'Sheikh") of The 'Tariqah' of The Qalandars." Hazrāt Najmuddin states, 'I asked Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ علیہ where will I find him? Also I am a Sufi and he is a Qalandar, one of those who Shave off all their Facial Hair including Eyebrows and Eye Lashes. **"Go! Risk all, and as a Naked Beggar Roam.** **If you would hear that 'Enter' call you Home."[28]** **One Tradition holds that Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ علیہ told him to go and seek him in 'Rum' Hazrāt Nizamuddin رحمــة الله وَتَعَـالَىٰ علیہ described Hazrāt Shah Khizr Rumi رحمة اللهوَتَعَالَىٰ علیہ in the following words,** **هو رجال نورانی یشعشع انوار وجهہ ظاہر باهرةً علےٰ شعشات الشموس و ا لا قمر.** **"He is a Personage with an Illuminated Visage, Rays of Light Emanate from His Face., That put The Sun and Moon to Shame"[29]** **"Do not say Anything Regarding His Appearance, Keep to Your Aim!"** **نظر الخلق الیٰ الحواجب واللحی نظر الخلق الیٰ القلوب والنهیٰ.** **People Look Towards The Beard and Mustaches While Allah سُبْحَانَهُ وَتَعَالَىٰ Looks Towards Their Hearts and Intentions!** **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ علیہ went to 'Rum' and stayed there for a while, ever Seeking for Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ علیہ, one day he saw a Group of Qalandars in the Bazaar, led by a Personage who was full of Dignity and Majesty and had an Awe Inspiring Presence. His Appearance matched that which was given by Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ علیہ. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ علیہ recognized Hazrāt Shah Rumi رحمة الله وَتَعَـــالَىٰ علیہ through his 'Zahir' (Outward) and 'Batini' (Inward) discernment and rushed to throw himself at his Feet. Hazrāt Shah Rumi رحمة الله وَتَعَالَىٰ علیہ without asking his name, said, "O Najmuddin You Have Come with Grace and Is my Brother Nizamuddin Well and Happy?" Hazrāt Najmuddin حمة الله وَتَعَالَىٰ علیہ answered, 'Hazrāt is Well." Upon this, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ علیہ said, "I know that The Sheikh has sent you to Me. It is Good, I Accept." Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ علیہ stayed with him for a Few Days and was Awarded 'Khilafat ba Ijazat' (Vicarship and Permission to Initiate Disciples) of The Sillsila e Aaliya Qalandariya; Alawiya; Taifuriya; Chishtiya; Qutbia.[30]** **The above Tradition is not in accordance with the following. From Delhi, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ علیہ went to Eastern U. P. and stayed for some time at Sururpur, District Jaunpur, where he gained a wide reputation of Holiness. Many people came to him for Blessing and Beneficence. Hazrāt Nizamuddin Auliya رحمــة الله وَتَعَـالَىٰ علیہ sent Hazrāt**

28 Attar (1984), 177, Harawi (1953, 1957). On the *Ziyarat* of Damascus, see Sourdel-Thomine (1952–4). Concerning those who err in respect of the doctrine of passing-away from their qualities (al Fana an al Awsaaf).

29 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ علیہ, pg 49 (67).

30 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ علیہ, pg 59 (60).

	Najmuddin رحمة الله وَتَعَالَىٰ عليه to Sururpur, where he took Initiation in the Qalandariya Silsilah. This Tradition holds that Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه remained in Hazrāt Shah Khizr Rumi's رحمة الله وَتَعَالَىٰ عليه Service for a period of five years engaging in the Qalandari Practices. **In those days Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه had Long Hair and a Beautiful Beard but upon Initiation, cut them off.** **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه would often say that he had undertaken Great Efforts and Hard Work in This Field. When a Long Time passed and Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه Did not Receive any Education and Direction, he left and went to the 'Mazar' (Shrine/ Tomb) of Hazrāt 'Sultan ul Hind' (The Sultan of Hindustan), 'Moin ul Haq' (Great Help For The Ultimate Truth) 'wal Millat; (and Nation), 'Sakhi Ghareeb Nawaz' (Beneficent Benefactor of The Poor)' Hazrāt Moinuddin Sanjari, Ajmeri رحمة الله وَتَعَالَىٰ عليه and busied himself in Reciting The 'Ism e Azam' (The Greatest Name of Allah سُبْحَانَهُ وَتَعَالَىٰ). When Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه learned of this, he instructed his Followers to go there and bring Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه back. When he returned to His Spiritual Preceptor, he was given Meat and Unleavened Bread to eat, both of which Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه had stopped Partaking and Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه gave him Spiritual Attention and Instruction. Hazrāt Najmuddin said that there was no difference between what Hazrāt Sultan Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه taught him and that which was taught by Hazrāt 'Syed ul Mujzoobeen' (The Prince of The Divinely Distracted) Amir Syed Khizr Rumi رحمة الله وَتَعَالَىٰ عليه but I gained Profit from the Spiritual Attention by Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه. After a Period of Five Years, He attained Qalandar Status and was declared to be the 'Khalifa e Akbar' of Hazrāt Shah Khizar Rumi رحمة الله وَتَعَالَىٰ عليه who awarded him with the Title of 'Ghaus e Dhar'. After his stay in Jaunpur, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه moved to Ujjain in Madhya Pradesh where he had a large following. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَا ليه Passed away in 750 AH/ 22 September, 1349 CE, Monday (Al Ithnayn)[31] [32] His Shrine is situated in Ujjain, Madhya Pradesh and not in Anatolia as widely reported. (Halwan Town?).**
720 AH-814 AH 1320 CE-1412 CE	Rule of Tughluq Dynasty in India. The Tughluq Dynasty was a Muslim Dynasty of Turkic origin which Ruled over the Delhi Sultanate in Medieval India. Its Reign started in 1320 CE in Delhi when Ghazi Malik assumed the throne under the title of Ghiyath al-Din Tughluq. The dynasty ended in 1412 CE. The Dynasty expanded its territorial reach through a Military Campaign led by Muhammad bin Tughluq, and reached its Zenith between 1330 CE and 1335

31 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg.58 (59).

32 A History of Sufism In India, Vol. 1, Syed Athar Abbas Rizvi, pg 304 (331).

	CE. It ruled most of the Indian Subcontinent.
721 AH 1321 CE	**Wisaal Sharif Hazrāt Khawaja Ali Ramitani Azizan رحمة الله وَتَعَالَىٰ عليه.** **He reached an extraordinary age of 130 years. The author of Rashahāt Ain al Hayāt records his date of Passing Away as Monday, the 28th of Dhu'l Qa'da, 715 AH (23 February 1316 CE). He is buried in Khwarizm where his Shrine is a place of Pilgrimage.**
	14. Hazrāt Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه. Naqshbandiya Sillsila. **Hazrāt Sheikh Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه, the distinguished student of Hazrāt al Azizan رحمة الله وَتَعَالَىٰ عليه, was the Scholar of the Saints and the Saint of the Scholars. He was unique in the two Knowledge's, the Inner and the Outer. His Blessings permeated every Nation in his time. From his desire to learn, he caused every Unseen Knowledge and Secret to Appear. He was the pinnacle of the Suns of External and Internal Knowledge of the Eighth Hijra Century. One of his Miraculous Signs was his Ascension from the Dome of the Rock, which was his heart, to the Station of the Knower of the Knowers. From everywhere those Versed in Spiritual Wisdom made the Pilgrimage to his Garden of Knowledge and Circumbulated the Ka'aba of his Guidance.** **He was Born in Samaas, a Village in the SSuburbs of Ramitan, three miles from Bukhara. He progressed in his journey by reading from the Sciences of the Qurʾān, memorizing the Qurʾān and the Prophetic Tradition (Ahadith), and becoming a great Scholar in Jurisprudence. Then he began to study the Speculative Theology, Logic, and Philosophy ('Ilm al Kalam), as well as History, until he was a Walking Encyclopedia of every kind of Art and Science. He followed Hazrāt Sheikh Ali Ramitani al-'Azizan رحمة الله وَتَعَالَىٰ عليه and he was constantly engaged in struggling against his self. He was put into seclusion on a daily basis, until he reached such a State of Purity that his Sheikh was permitted to transmit to his heart from the Unseen Heavenly Knowledge. He became very famous for his Miraculous Powers and his high State of Sainthood. Hazrāt Sheikh 'Ali Ramitani رحمة الله وَتَعَالَىٰ عليه chose him before his Passing Away as his Successor and ordered all his students to follow him.** **He used to say, as he passed the village of Qasr al Arifan, "I am smelling from this place the scent of a Spiritual Knower who is going to appear and after whose name this entire Order will be known." One day he passed the Village and said, "I am smelling the scent so strongly that it is as if the Knower has now been born." Three days passed, and the Grandfather of a Child came to Hazrāt Sheikh Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه saying, "This is my Grandson." He said to his Followers, "This baby is the Knower that I was telling you about. I am seeing in his future that he is to be**

	a Guide of all Humanity. His secrets are going to reach every sincere and Pious Person. The Heavenly Knowledge that Allahسُبْحَانَهُ وَتَعَالَىٰ is going to shower on him will reach every house in Central Asia. Allah'sسُبْحَانَهُ وَتَعَالَىٰ Name is going to be engraved (Naqsh) on his heart. And the Order will take its Name from this engraving."
721 – 725 AH 1321 – 1325 CE	Ghiyasu-Din Tughluq was the founder of the Turkic Tughluq Dynasty in India, who reigned over the Sultanate of Delhi from 1320 to 1325. He founded the City of Tughlaqabad. His Reign was cut short after 5 years when he died under mysterious circumstances in 1325 CE. He was succeeded by Muhammad bin Tughluq Ghazi Malik was a Feudatory of the Khilji Rulers of Delhi, India. Once while on a walk with his Khilji Master, Ghazi Malik suggested that the King build a Fort on a hillock in the Southern portion of Delhi. The King jokingly told Ghazi Malik that he should build the fort himself when he would become King. In 1321 CE, Ghazi Malik drove away the Khiljis and assumed the title of Ghiasuddin Tughlaq, starting the Tughlaq Dynasty. He immediately started the construction of his fabled City, which he dreamt of as an impregnable, yet beautiful Fort to keep away the Mongol marauders. However, destiny would not be as he would have liked. Ghiasuddin is usually perceived as a liberal ruler. However, he was so passionate about his dream Fort that he issued a dictate that all laborers in Delhi must work on his Fort. Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, a Sufi mystic, got incensed as the work on his Baoli (well) was stopped. The confrontation between the Sufi Saint and the Royal Emperor has become a legend in India. The Emperor was engrossed in a Campaign in Bengal and issued a Royal Proclamation that Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه should vacate Delhi before his return. Hazrāt Nizamuddin Auliya is reported to have said “Hunuz Dilli dur ast” (Delhi is still far away), which proved to be propgetic. The Sultan was successful in his Campaign and was on his way to Delhi, he had conquered Tirhut (North Bihar). At Afghanpur in February 1325 CE, the wooden pavilion used for his reception collapsed, killing him and his second Son Prince Mahmud Khan. Ibn Battuta claimed it was a Conspiracy, hatched by his Heir apparent, Jauna Khan. After his death, his eldest Son, Muhammad Tughlak took over the reigns of the Tughluq Dynasty.
723 AH 1323 CE	**Wisaal Hazrāt Khawaja Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.** **The first Saint bearing the title 'Firdausi' was Hazrāt Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه who was one of the Spiritual Descendants of Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه whose Sillsila after his name had come to be known as Kubraviya order. As Hazrāt Sheikh**

	Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه was the Disciple of Hazrāt Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه (W. 1167 CE), The Firdausi order is basically an offshoot of the Kubraviya branch of the Suhrawardi Order.[33] **Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه was born in India and was the Son of a reputed Saint, Hazrāt Hazrāt Sheikh Imaduddin رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه, along with his elder brother Hazrāt Nizamuddin رحمـة الله وَتَعَـالَىٰ عليه, was brought by his Father before Hazrāt Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه and other reputed Saints of his times. Hazrāt Syed Amir Khurd رحمة الله وَتَعَـالَىٰ عليه entrusted Hazrāt Ruknuddīn رحمة الله وَتَعَالَىٰ عليه to Hazrāt Sheikh Badruddin Samarqandi رحمة الله وَتَعَالَىٰ عليه (W. 1316 CE)[34] under whose Guidance he attained Perfection in Theology and Mystic Discipline and later became his 'Khalifa' (Successor).** **He was the disciple of Hazrāt Sheikh Saifuddin Bakharzi رحمة الله وَتَعَالَىٰ عليه (W.l260A.D.) of Bukhara and contemporary of Hazrāt Sheikh Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه (W. l235 CE). He is reported to have laid much emphasis on the Concept of 'Mohabbat' (Love) of Allah سُبْحَانَهُ وَتَعَالَىٰ and religious education for a Sufi. He specially declared that the 'Shar'iat' (Law) should be followed strictly in order to have nearness to Allah سُبْحَانَهُ وَتَعَالَىٰ . He used to say that 'Ilm' (Knowledge) without 'Amal' (Action) is useless and Action without Sincerity is Fruitless. He warned his followers against expressing 'Karamat' (Miracles). He was found of 'Sama' (Audition).** **It was Hazrāt Sheikh Badruddin رحمة الله وَتَعَالَىٰ عليه who conferred the title of 'Firdausi' on Hazrāt Sheikh Ruknuddīn رحمـة الله وَتَعَـالَىٰ عليه.[35] Thus, Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَـالَىٰ عليه was the first Indian Sufi after whose name a Mystic Order originated and flourished in India. According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه , it was Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه who for the first time introduced and Popularized the Institution of 'Urs' (celebration of Wisaal anniversary of particular Saint at his Tomb) in India.** **He is reported to have participated in the Urs Ceremony.[36] When Sultan Muizuddin Kaiqubad[37] established a beautiful palace at Kailugarhi, Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه also established3 his Khanqah there.[38]**

33 Madan ul Ma'ani Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari, Compiled by Zain Badr 'Arabi, Ms. MAL, Aligarh, Chap.22, f.105, b. Magz ul Ma'ani , Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه.

34 Manaqib ul Asfiva, Ms.f.121; Khair ul Majalis. Maj.55, pp.185-6. Mirat ul Asrar. Ms. f.234,b; Akhbar ul Akhvar. pp. 112-3: Khazinat ul Asfiya, Vol.11, pp.184-5.

35 Manaqib ul Asfiva. Ms. f.83

36 Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130

37 Muizuddin Kaiqubad ascended the throne of Delhi in 1287 CE, who built a magnificent Palace on the bank of river Jamuna at Kailugarhi and began to live there in pleasure and revelry. See, Muhammad Habib and K.A. Nizami, Comprehensive History of India of the Delhi Sultanate. (1206-1526 CE), Delhi,Vol.V, P.303

38 Muhammad Sadiq Kashmiri Harodani, Kalimat us Sadiqin Ms.KBPOL, f,61 a-b; Mirrat tul Asrar. Ms, f,234, bj Akhbar ul Akhyar p,113.

	Hazrāt Khawaja Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه . was the Saint, Peer and Sufi of the Suhrawardīya order later well known as the Firdausiya Sillsila of the Sufis who ruled the Heart of the People in South Delhi. The Sillsila started in early 13th Century CE in India. **His date of 'Wisaal' is in the Month of Safar of the Lunar Calendar on the 26th-27th.** **His famous Saying is this regard is "Service of Mankind as Service to Allah سُبْحَانَهُ وَتَعَالَىٰ"** **Har kay Khidmat Kardum, Uo Makhdoom Shud.** **Har kay Khud ra Deed Kardum, uo Mahroom Shud.**[39] **Whomsoever is Inclined to Serving his Fellows, Is Served in Turn.** **He, who Looks towards Himself is Bereft of Being Served in Turn.** **Dargah of Hazrāt Khwaja Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه is located in Kilokri Village New Delhi, India.**[40]
	21. Hazrāt Khawaja Najibuddin Firdausi رحمــة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila. **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the Step Brother,**[41] **Disciple and Khalifa (Successor) of Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه , who took care of him from his childhood and It was under his Guidance that Hazrāt Sheikh Najibuddin Firdausi رحمــة الله وَتَعَـالَىٰ عليه completed his Religious and Mystical Education.** **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه preferred seclusion and disliked fame and popularity. He used to say, "The friends of Allah سُبْحَانَهُ وَتَعَالَىٰ (Auliya e Allah سُبْحَانَهُ وَتَعَالَىٰ) are those who remain concealed from the general People, only Allah سُبْحَانَهُ وَتَعَالَىٰ knows them." He lived in Delhi where he Passed Away in 1332 CE. His tomb is located just on the Eastern side of Masjid Auliya, near Hauz e Shamsi (Water Tank of The Shamsi Maliks viz. Turk Slave Sultans of Delhi) in a walled boundary in Delhi. the date of Passing Away given by (Ghulam Sarwar has been corroborated with the date mentioned in the Inscription, found at the tomb of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.**[42] **One of his Eminent Disciples was Maulana Fariduddin Alam رحمة الله وَتَعَالَىٰ عليه of Indrapat, the Compiler of Fatwah e Tatar Khani'ah.** **The Firdausiya Concepts:**

39 https://www.facebook.com/103769519693910/posts/hazrat-khawaja-shaikh-rukunuddin-firdausi-rahazratkhawaja-shaikh-rukunuddin-fir/1070068673063985/

40 http://sufifmali.blogspot.com/2018/02/hazrat-khwaja-rukhnuddin-firdausi-ra.html
http://sufifmali.blogspot.com/2018/02/hazrat-khwaja-rukhnuddin-firdausi-ra.html
https://www.youtube.com/watch?v=fknasnUxxjI&feature=emb_logo

41 Hazrāt Sheikh Hajlbuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Sheikh Imadtiddin Dehlawi رحمة الله وَتَعَالَىٰ عليه whose mother was the daughter of Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه . See, Khwan e Pur Ni'amat, Ms. f,129.

42 Archaeological Survey of India, List of Muhamraadeua and Hindu Monuments of Delhi, 1920, Vol.Ill, pt. III, Entry No.185; Khazinat ul Asfiya, Vol.11, p.288.

Hazrāt Sheikh Sharfuddin Manari رحمـة الله وَتَعَـالَىٰ عليه, an eminent later Firdausiya Saint, asserts that Sufism is as old as man himself. He, probably, for the first time adopts Hazrāt Adam عليه سلم as a model and derives some of the basic concepts and practices of Sufism from the life of Adam, In one of his letters[43] to his disciple, Hazrāt Qazi Shamsuddin رحمـة الله وَتَعَـالَىٰ عليه of Chausa, he explains that Sufism is deeply rooted in the past and it had been the mode of life of the Prophets and the faithful and the just (Siddiqain). He then proceeds to derive certain Sufi practices from the life of Hazrāt Adam عليه سلم, the first Sufi in the world, for instance, the 40 days retreat (Chillah) was first observed by Hazrāt Adam عليـه سلم; when he committed sin, he repented (Tauba) a tradition inherited by all the Sufis, he was then commanded by Allah سُبْحَانَهُ وَتَعَالَىٰ to wander (Safar) in the World in order to purify himself, also a practice observed by all the Sufis; When exonerated from his sin he put on a Patched Garment (Mura'a) made from the leaves of the trees of Paradise which he later conferred on his son The Prophet Hazrāt Shish عليه سلم, a practice later followed by the Prophet of Islam also, who passed on the spiritual wealth to his descendants and followers. Similarly the Kaaba, built by Hazrāt Adam عليه سلم, was the first sanctuary or Khanqah which later served as a model for the Sufis to build a Sanctuary where they could assemble and devote themselves to the worship of Allah سُبْحَانَهُ وَتَعَالَىٰ and seek Union (Wasal) with Him.

Thus, the mystic discipline concludes the Sheikh, originated with Hazrāt Adam عليه سلم and was completed by the Prophet of Islam.[44]

With this background the Sheikh classified the Sufis into three categories:-

1. The Sufis
2. Mutasawwif
3. Mutashabbih

The Sufi, according to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه, is one who has annihilated his self, exists with the Truth, has liberated himself from the hold of natural instincts and has attained Union with the Truth,

The Mutasawwif is one who has annihilated his-self and is in search of the next stage (existence and Union with the Truth), and with this object tries to follow the Sufis (of the first category) by means of austerities.[45]

The Mutashabbih (dissemblers or imitators) are those who, for the sake of worldly gain, assume the appearance of these two (the Sufis and Mutasawwif), without having any idea of their qualities and status, In spite of their hypocrisy it may be hoped that their resemblance and association with the true Sufis they would become sincere and achieve their goal.[46]

43 Maktubat-i-Sadi, L-22, hereafter cited as M. Sadi.
44 See, M. Sadi. L-22.
45 See M,Sadi, L. 22; Sharh-i-Adab-ul-Muridin, Vol, I, p,83,
46 Ibid, L,22.

	Thus, a real Sufi, according to the Sheikh is, One who wholeheartedly devotes himself to the worship of Allah سُبْحَانَهُ وَتَعَالَىٰ The Almighty, observes Sharia (Law) and adores Him neither due to fear of punishment nor with the hope of Paradise but seeks Him alone, thus, constantly enjoying His Nearness and Favors. **According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه, the main object of a Sufi is to achieve union with the Ultimate Reality.** **But this Union does not mean that one is merged in the Lord like the joining or merging of two matters or substances (Jauhar). It simply means that one is completely cut off from everything other than the Lord and is completely absorbed in his devotion to the Lord, The more one is separated and is away from the material world the more he approaches and comes closer to the Allah سُبْحَانَهُ وَتَعَالَىٰ The Almighty,**
725 AH 1325 CE	**Wisaal Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.** **Thus Passed The Greatest Lover of Allah سُبْحَانَهُ وَتَعَالَىٰ and Humanity, The Veritable Rose of the Chistiya Sillsila. He was Known as Auliya, which is the Plural of Wali (Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ) due to his Eminence in the Order of Sainthood.** **It was after Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه that the Chisti Sufism chain spread through far and wide throughout the Indian Peninsula. Two prominent lines of transmission arose from Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, one from his Disciple Hazrāt Nasiruddin Chiragh Dehlavi رحمة الله وَتَعَالَىٰ عليه and the other from another Disciple, Hazrāt Akhi Siraj Aaina e Hind, رحمة الله وَتَعَالَىٰ عليه who migrated to West Bengal from Delhi on Hazrāt Nizamuddin Auliya's رحمة الله وَتَعَالَىٰ عليه Order. Hazrāt Siraj Aaena e Hind رحمة الله وَتَعَالَىٰ عليه was followed by his notable Disciple Hazrāt Alaul Haq Pandavi رحمة الله وَتَعَالَىٰ عليه settled in Pandava, West Bengal itself. From this Chain of transmission another prominent sub-branch of Chishti way emerged known as Ashrafia Sillsila after the illustrious Saint Ashraf Jahangir Semnani, who was the Disciple of Hazrāt Alau Haq Pandavi رحمة الله وَتَعَالَىٰ عليه in the 13th Century CE Later, yet other traditions branched from the Chisti lineage; in many cases they merged with other popular Sufi Orders in South Asia.**
	21. Hazrāt Naseeruddin Mahmud Roshan Chiragh e Delhi رحمة الله وَتَعَالَىٰ عليه. **Chistiya Nizamiya Sillsila.** **He was the last recognised Khalifa of the Chishti Order from Delhi and was given the title, "*Roshan Chirag-e-Delhi*", which in Urdu means "Illuminated Lamp of Delhi".** **In his lifetime Hazrāt Khwaja Nasiruddeen Chiragh رحمة الله وَتَعَالَىٰ عليه witnessed the final ruin of the Kingdom of Delhi and the fragmentation of the Chistiya Sillsila. Under his guidance, the sacred order managed to stay**

true to its principles of remaining above politics and the whims of Kings, even though in his haste to combat the popularity of the Silsila, the reigning sultan destroyed Delhi itself.

His Grandfather, Hazrāt Sheikh Abdul Latif Yazdi رحمة الله وَتَعَالَىٰ عليه, first migrated from Khorasan, Northeastern Iran, to Lahore where Hazrāt Khwaja Nasiruddin's رحمة الله وَتَعَالَىٰ عليه Father, Hazrāt Sheikh Mahmud Yahya رحمة الله وَتَعَالَىٰ عليه was born. Thereafter, the family settled in Ayodhya, in Awadh where they flourished in the trade of woollen goods and were considered to be a well-to-do family.

Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه lost his Father at the age of 9 and the responsibility of his education devolved upon his mother. From a very young age, he was fired with religious devotion, and was very particular about punctuality in congregational salaat.

According to *Khair-ul-Majalis*, he is reported to have studied *Bazoodi* (the famous book on Islamic Jurisprudence) from Qazi Mohiuddin Kashani but according to *Siar-ul-Aulia*, he is said to have studied *Bazoodi* and *Hadaya* under Maulana Abdul Karim Sherwani. After the death of the Maulana Abdul Karim, he was sent to Maulana Iftikharuddin of Gilan, who was well-versed in the various branches of Islamic Knowledge.

Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه renounced the World at the age of 25 and began *Mujahedas* (strivings) against the Nafs and for a period of 8 years, it is reported that he lived in the surrounding mountains and jungles of Awadh with a fellow Dervish. During this period, he always observed fasting and would break his fasts with leaves and herbs found in the area.

According to *Siar-ul-Aulia* and *Mirat-ul-Asrar*, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه came to Delhi at the age of 43 and joined a circle of Hazrāt Nizamuddin Auliya's رحمة الله وَتَعَالَىٰ عليه M*urids*.

One day, when Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was descending from his Hujra at the top of his *Khanqah*. he noticed Hazrāt Sheikh Nasiruddin Mahmud رحمة الله وَتَعَالَىٰ عليه standing despondently in the shade of a nearby tree. He called him over and after briefly introducing himself, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه said that he had come to help Dervishes in "putting on their shoes". This demonstration of humility was enough to win the affection of Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه who honored him by accepting him as a *Murid*. Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه devoted himself wholeheartedly to the service of his *Pir*.

His love and devotion to his *Pir* was such that on one occasion, Hazrāt Khwaja Mohammed Gazruni رحمة الله وَتَعَالَىٰ عليه, a Murid of Hazrāt Khwaja Bahauddin Zakariya رحمة الله وَتَعَالَىٰ عليه of Multan, was at Hazrāt Nizamuddin's رحمة الله وَتَعَالَىٰ عليه *Khanqah*. During the night, Hazrāt Khwaja Gazruni رحمة الله وَتَعَالَىٰ عليه woke up for *Tahajjud* (the late night prayer) and went to perform *Wudhu* (ablution). Upon returning, he could not find his

clothes and began to complain loudly. Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ was upset by the noise as he thought it would disturb Hazrāt Nizamuddin رحمۃ اللہ وَتَعَالٰی علیہ who was engaged in prayer at the time. In order to pacify Hazrāt Khwaja Mohammed's رحمۃ اللہ وَتَعَالٰی علیہ anger, he at once took off his own clothes and gave them to him. The next morning, when news of this was conveyed to Hazrāt Nizamuddin رحمۃ اللہ وَتَعَالٰی علیہ, he presented Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ with new garments and prayed for his success.

Hazrāt Khwaja Syed Mubarak رحمۃ اللہ وَتَعَالٰی علیہ, author of *Siar-ul-Aulia*" and a Murid of Hazrāt Khwaja Nasiruddin Chiragh رحمۃ اللہ وَتَعَالٰی علیہ says:

According to *Siar-ul-Aulia*, after remaining with his *Pir* for some time, Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ went to stay with his mother in Awadh but due to his increasing popularity, he did not get privacy or freedom to carry out his devotional duties. He therefore asked permission from Hazrāt Nizamuddin رحمۃ اللہ وَتَعَالٰی علیہ, through Hazrāt Amir Khusro رحمۃ اللہ وَتَعَالٰی علیہ, to seclude himself in the jungle to which the saint replied:

"*You must stay among the people of Allah, suffering their intrusion with patience and toleration and you will be rewarded for this sacrifice. Different people are suitable for different tasks. I instruct some of my Murids to observe silence and to close their door to the world, while others are ordered to stay among the people, tolerate their persecution and deal with them affectionately because this has been the way of the great Prophets and Saints.*"

Towards the end of Hazrāt Nizamuddin Auliya's رحمۃ اللہ وَتَعَالٰی علیہ life, when he saw that his *Murid* had accomplished all that was required to become the perfect Dervish, he appointed him as his *Khalifa* (spiritual successor) in accordance with the divine will and handed him over the traditional *Tabarrukaat* (sacred relics) of the Chishtiya Order.

Though all possible qualifications for the successorship rested with Hazrāt Nizamuddin's رحمۃ اللہ وَتَعَالٰی علیہ brilliant and devoted Murid Hazrāt Amir Khusro رحمۃ اللہ وَتَعَالٰی علیہ, the Khilafat was given to Hazrāt Khwaja Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ. As Hazrāt Nizamudeen Auliya رحمۃ اللہ وَتَعَالٰی علیہ himself said, "my heart desires Amir, but Allah desires Nasiruddin." Hazrāt Khwaja Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ took up the Mantle of the order and acquitted himself brilliantly as the head of the Silsila.

Hazrāt Nasiruddin Mahmud رحمۃ اللہ وَتَعَالٰی علیہ maintained the traditions of his *Silsila* most honorably and spread the teachings of his mission in all parts of India after the Passing Away of his *Pir-o-Murshid* with great diligence and foresight. His popularity as a leading sufi and scholar of his time spread far and wide, reaching as far as Persia, Arabia and Egypt.

During the early period of his *Khilafat*, Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ, like his *Pir-o-Murshid,* had to contend with difficult situations. He gives an account of one of his experiences:

"*Once, while fasting, I could not get anything to eat for two consecutive days.*

There was an old acquaintance of mine who brought two rotis (bread) and some vegetables for me. In this state of extreme hunger, the food was extremely delicious — a sumptuous taste which I cannot describe. Often, during the nights, I had no light in the house. For several days on end, my oven remained cold. When some of my relatives offered me provisions, I refused and since they had understood my renouncement, they had to reluctantly give up their efforts. When someone came to see me I used to wear my Pir's jubba (cloak) and after he had gone I would change into my tattered clothing. I liked to conceal my poverty from the world by wearing my Pir's jubba."

There are several stories as to how he obtained the title of *Chiragh*, or 'lamp'. One states that at the time of his building a water reservoir for his Pir, Sultan Ghiyasuddin ordered all oil supplies to the Khanqah to be stopped, so that the night work could not be carried out. However, Hazrāt Khwaja Nasiruddin رحمة الله وَتَعَالٰی علیه performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another tells that once he entered the Mehfil of his Murshid and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالٰی علیه told him, "a Chiragh has no back; it sheds its light in all directions."

During the *Khilafat* period of Hazrāt Nasiruddin Chiragh رحمة الله وَتَعَالٰی علیه (7 757-25 A. H.), Sultan Mohammed Tughlaq and his son ruled a large part of India from Delhi. The great popularity and influence of the Chishtiya Silsila aroused the ire and suspicion of the sultan.

According to *Akhbar-ul-Akhyar*, it is reported that Sultan Mohammed Tughlaq appointed Hazrāt Nasiruddin رحمة الله وَتَعَالٰی علیه as his attendant and would persecute him despite his devout and righteous nature. Nevertheless, the Saint had to tolerate this treatment gracefully because of the teachings of his *Pir-o-Murshid*. On one occasion, the Sultan provided for Hazrāt Nasiruddin رحمة الله وَتَعَالٰی علیه in gold and silverware in order to test his Sufi principles with the underlying intention of entangling him in the rules of *Shariat*. However, when the food was served, the Saint simply poured out some soup from the golden bowl into his palm and consumed it.

According to Persian historian, Mohammed Qaism Ferishta, Mohammed Tughlaq was a murderer and was prejudiced against Dervishes. He ordered that all the Dervishes must work for him. Hazrāt Sheikh Nasiruddin رحمة الله وَتَعَالٰی علیه was given the job of the caretaker of the King's apparel but the Saint refused and the Sultan imprisoned him. The Sheikh, in order to carry out the last wish of his Pir, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالٰی علیه, agreed to serve the King which secured his freedom. However, during this period, the Sultan faced a host of problems which led to his premature death and relieved the people from his tyrannical clutches.

Sultan Mohammed Tughlaq, who had established his sovereignty all over

	India, persecuted Hazrāt Nasiruddin Mahmud رحمۃ اللہ وَتَعَالٰی علیہ who was a universally respected Sufi Dervish of his time, and who had a vast number of mureeds. But the Saint, in order to carry out the traditions of his great predecessors, always suffered this persecution with great restrain. In the concluding years of his life, the Sultan went on a campaign to Thath, about 1000 miles from Delhi. There he invited Hazrāt Sheikh Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ along with other Ulema and Sheikhs to pray for his success although he did not treat them honorably. Nevertheless, they were patient and the Sultan later died. When questioned as to why the Sultan persecuted him for no particular reason, Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ replied: "This was a matter between me and Allah. I therefore refrained as I did". Shams Siraj Afif's *Tarikh-i Firoz Shahi* sheds more light on the situation: When Sultan Mohammed Tughlaq went to Thath to quell the rebellion, he died there and Prince Feroze succeeded him. Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ, who was present, demanded a promise from the Prince to administer due justice to the oppressed people of God. When the prince assured him that he would treat them with love and sympathy and rule them with justice and honesty, Hazrāt Nasiruddin رحمۃ اللہ وَتَعَالٰی علیہ predicted that he will be granted a 40-year rule – a prediction which came true.
725 -738 AH 1325 – 1338 CE	Religious Conflict. Kebek was succeeded by his three brothers in succession. Eljigidey and Duwa Temür each reigned for only a few months. Tarmashirin (1326–1334 CE) converted to Islam and raided the Delhi Sultanate, reaching as far as Delhi. Tarmashirin was brought down by an anti-Muslim rebellion of the Eastern Tribes. A Son of Duwa, Changshi, was enthroned in 1335 CE. One of his sons was baptized. Pope Benedict XII appointed the Franciscan Richard of Burgundy to Almalik in 1339 CE but he was killed by Muslims in the Ili Region. Giovanni de' Marignolli, a Papal Legate, arrived in the Ili valley the following year on his way to the Yuan Dynasty. He built a church and baptized some people during his stay but the presence of Christianity did not last much longer after his departure.
725 – 752 AH 1325 – 1351 CE	Muhammad bin Tughluq (also Prince Fakhr Malik, Jauna Khan; died 20 March 1351 CE) was the Turkic Sultan of Delhi through 1324 to 1351 CE. He was the eldest Son of Ghiyas-ud-din Tughlaq. He was born in Kotla Tolay Khan in Multan. His wife was the Daughter of the Raja of Dipalpur. Ghiyasuddin Tughlaq sent the young Muhammad to the Deccan to Campaign against King Prataparudra of the Kakatiya Dynasty whose Capital was at Warangal. Muhammad succeeded to the Delhi throne upon his Father's death in 1325 CE. From his accession to the Throne in 1325 CE until his death in 1351 CE, Muḥammad contended with 22 rebellions, pursuing his policies consistently and

	ruthlessly.
726 AH 1326 CE	Isabelle Deposes Husband. England was invaded by the French wife of King Edward II – Isabelle. She was supported by French troops and gained control of England as Edward II was forced to flee London. Isabelle arranged for her Son Edward III to be crowned King.
726 AH 1326 CE	The Ottoman Empire Founded- The Ottoman Empire was established when the Byzantine fortress of Bursa falls after a nine-year siege to the forces of the Osmali Turks, under Osman. The same year, Osman died and was succeeded by his Son Orkhan who ruled until 1360. Under Orkhan, the Empire expanded to include central Anatolia and Thrace.
728 AH 1328 CE	Death of Meister Eckhart von Hochheim (c. 1260 CE – c. 1328 CE), was a German theologian, philosopher and mystic, born near Gotha in the Landgraviate of Thuringia (now Central Germany) in the Holy Roman Empire. Eckhart came into prominence during the Avignon Papacy at a time of increased tensions between Monastic Orders, Diocesan Clergy, the Franciscan Order, and Eckhart's Dominican Order of Preachers. In later life, he was accused of Heresy and brought up before the local Franciscan-led Inquisition, and tried as a Heretic by Pope John XXII. He seems to have died before his verdict was received. He was well known for his work with pious lay groups such as the Friends of God and was succeeded by his more circumspect disciples John Tauler and Henry Suso. Since the 19th Century, he has received renewed attention. He has acquired a status as a great mystic within contemporary popular spirituality, as well as considerable interest from scholars situating him within the medieval scholastic and philosophical tradition.
732 AH 1332 CE	**Wisaal Hazrāt Khawaja Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.** **The mother of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was a remarkable woman. She had been Blessed so abundantly that she was referred to as a 'Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. One day she said to Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه, "What sort of a man is this Nizamuddin Badayuni رحمة الله وَتَعَالَىٰ عليه, living in Ghiyaspur, concerning whom People are saying so much and how could I see him?" Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه replied, "I shall invite him to a feast day and prepare a special seat for him in the 'Majlis' (Assembly)'" Consequently, she saw him (Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه) and then remarked, "I saw a light (upon) on his forehead which indicated that he would do something in Delhi which has not been done or achieved by any body else."[47]** **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the Step Brother,[48]**

47 Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130.

48 Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Sheikh Imaduddin Dehlvi رحمة الله وَتَعَالَىٰ عليه whose Mother was the Daughter of Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه. See, Khwan e Pur Ni'amat, Ms. f,129.

	Disciple and Khalifa (Successor) of Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه , who took care of him from his childhood and It was under his Guidance that Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه completed his Religious and Mystical Education. **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه preferred seclusion and disliked fame and popularity. He used to say, "The Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ (Auliya e Allah سُبْحَانَهُ وَتَعَالَىٰ) are those who remain concealed from the general People, only Allah سُبْحَانَهُ وَتَعَالَىٰ knows them." He lived in Delhi where he Passed Away in 1332 CE.[49]** **One of his Eminent Disciples was Maulana Fariduddin Alam رحمة الله وَتَعَالَىٰ عليه of Indrapat, the Compiler of Fatwah e Tatar Khani'ah.[50] [51]**
	22. Hazrāt Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. **Hazrāt Sharfuddin Maneri[52] رحمة الله وَتَعَالَىٰ عليه wrote to his greatest Disciple and successor, Hazrāt Maulana Muzaffar رحمة الله وَتَعَالَىٰ عليه, during the course of a quarter of a century were buried according to his will, with him, and only 28 of them which fortunately escaped the notice of his successor were found later and published under the name of *Muktubat-i-Bist-o-Hasht*. There are a few such letters also in the Maktubat of the Hazrāt Maulana رحمة الله وَتَعَالَىٰ عليه.[53] The injunction not to make the abstruse dissertations generally known to the public Especially on Allah سُبْحَانَهُ وَتَعَالَىٰ, creation, soul, will or determination and predestination, etc had an unfortunate result in that even other things which might have been valuable for a student of history were tied up in manuscripts and kept out from the public till they were lost forever.** **Of the large number of works which Hazrāt Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه, wrote or caused to be written, only a few not exceeding 30 have come down to us, and all these were written or compiled during the last five decades of his earthly career. Born at Maner, then a flourishing town in Patna district in 1262 CE, he Passed Away and was buried in Bihar Sharif in 1380 CE. He was a boy in teens reading Masadir and Miftahul Lughat when he was taken to Sonergaon by his namesake Hazrāt Maulana Sharfuddin Tawama رحمة الله وَتَعَالَىٰ عليه, a great Sage of Bukhara, then on his way from**

49 His tomb is located just on the Eastern side of Masjid Auliya, near Hauz Shamsi in a walled boundary in Delhi. the date of death given by (Ghulam Sarwar has been corroborated with the date mentioned in the Inscription, found at the tomb of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه recorded by Archaeological Survey of India, List of Muhammadan and Hindu Monuments of Delhi, 1920, Vol. III, pt. III, Entry No.185; Khazinat ul Asfiya, Vol. II, p.288.

50 Shams SiraJ Afif, Tarlkh-i-Flroz Shahl Cal.1891. p.392.

51 For biographical sketch see also, Akhbar ul Ahkyar. p. 113; Akhbar ul Aafiya. Ms. f,40, a-b. Shams Siraj Afif, Tareekh e Firoz Shah Cal.1891. p.392.

52 The Advent and Early History of Sufi Movement in Bihar. By Mohammad Rijban Ansari.

53 Askari, S.H. ibid. Pg. 31.

	Delhi to Bengal, under the orders of the then Sovereign of Delhi. Though he completed his scholastic attainments and became well versed in all the branches of Muslim learning including the mystic philosophy, he did not write any book at Sonargaon. Owing to his excessive devotion to learning and austere spiritual practices, he fell ill was advised to marry and a son born to him whom he took to Maner on the death of his Faintly Father, in 690 AH. He soon left for Delhi in quest of Spiritual Preceptor, met the renowned saints Hazrāt Nizamuddin Auliyā رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Sharfuddin Bu Ali Qalandhar Panipati رحمۃ اللہ وَتَعَالٰی علیہ, but accepted as his Sheikh, Hazrāt Najibuddin Firdausi رحمۃ اللہ وَتَعَالٰی علیہ who Passed Away in 1332 CE, a few days after handing over to him his written instructions. On the way back to his home with his brother Hazrāt Jaliluddin رحمۃ اللہ وَتَعَالٰی علیہ, the voice of an ostrich threw him in such an ecstatic condition that he fled into the then dense Jungle of Behea (Shahabad) and was heard of no more for 12 years. He wandered about in Jungles of Shahabad and hills of Rajgir, Monghyr and Morang for about 30 years practicing austerities and leading the life of a religious recluse like the Hindu Sanyasis, subsisting on what he could get from the hands of nature and also what he could get from the hands of nature and also what what came unasked from others. It was in the hills of Rajgir that he was discovered by Hazrāt Nizam Maula رحمۃ اللہ وَتَعَالٰی علیہ, a disciple of Hazrāt Nizamuddin Auliyā رحمۃ اللہ وَتَعَالٰی علیہ and was requested to pay a visit to Bihar town. After some time the saint volunteered to come on foot every Friday to Bihar Sharif to impart instructions to his admirers.[54]
732 - 808 AH 1332 – 1406 CE	**Ibn Khaldun** *Abū Zayd ʻAbd ar-Raḥmān ibn Muḥammad ibn Khaldūn al Ḥaḍramī* was an Arab sociologist, philosopher and historian who has been described as the founder of the modern disciplines of historiography, sociology, economics, and demography. Niccolò Machiavelli of the Renaissance and the 19th-Century CE European scholars widely acknowledged the significance of his works and considered Ibn Khaldun to be one of the greatest philosophers of the Middle Ages. His best-known book, the *Muqaddimah* or *Prolegomena* ("Introduction"), which he wrote in six months as he states in his autobiography, influenced 17th-Century CE Ottoman historians like Kâtip Çelebi, Ahmed Cevdet Pasha and Mustafa Naima, who used its theories to analyze the growth and decline of the Ottoman Empire. Ibn Khaldun interacted with Tamerlane, the founder of the Timurid Empire.
737 AH 1337 CE	Hundred Year War- The Hundred Years War began when Philip VI contested the English claim to Normandy and other northern provinces. At the same time, Edward III contested Philip's legitimacy based on the fact that his Mother was the

54 Jackson, P. *Sharfuddin Yahya Maneri: The Hundred Letters,* Paulist Press, New York, Pg. 54.

	daughter of Philip IV. He demanded the crown of France. Edward won the support of many Flemish towns. He ravaged the French countryside, but at first fought no decisive battles.
738 – 764 AH 1338 – 1363 CE	Transition to Moghulistan. The Chagatai Khanate became increasingly unstable in the following years and split in two during the 1340s (CE). Transoxania was ruled by Qazan Khan ibn Yasaur. In 1346 CE a Tribal Chief, Amir Qazaghan, killed Qazan and set up Danishmendji as puppet Khan. Danishmendji was killed a year later and replaced with Bayan Qulï. Qazaghan made Herat a tributary in 1351 CE. He was assassinated in 1357 CE and was succeeded by his Son Abdullah, who killed Bayan Qulï in 1358 CE. This aroused the anger of local lords such as Hajji Beg, the uncle of Tamerlane. Hajji drove out Abdullah to the Hindu Kush, where he died. From then on the Chagatayid Khans of Transoxania served as nothing more but figureheads until it was annexed by the Timurid Empire. In the East, the powerful Dughlats enthroned a Son of Esen Buqa I, Tughlugh Timur as Khan of Moghulistan in 1347 CE. In 1350 CE, Tughlugh converted to Islam. In 1360 CE, Tughlugh invaded Transoxania and conquered it. Hajji Beg fled in the face of overwhelming power. The future conqueror Timur entered Tughlugh's service and was appointed ruler of Shahr-i Sebz. After Tughlugh left Transoxania, Hajji Beg returned in force, only to be driven away again by Tughlugh. Hajji Beg was killed near Sebzewar. As a result Timur came to power. Tughlugh expanded his territory into Afghanistan by defeating Amir Husayn. Thus the Chagatai Khanate was restored under Tughlugh. Following his death in 1363 CE, Timur and Amir Husayn took over Transoxiana. Timur and Amir Husayn forced Tughlugh's successor Ilyas Khoja out of Transoxania, and then Timur eliminated Amir Husayn as well, gaining mastery over Transoxiana (1369–1405 CE). Like his predecessors, Timur maintained a Puppet Khan on the throne to legitimize his rule, but his Khans were members of the house of Ögedei rather than descendants of Chagatai.
739 AH 1339 CE	**Wisaal Sharif Hazrāt Mir Syed Ali bin Hazrāt Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Baghdad Sharif and was the son of Hazrāt Amaduddin Abu Swaleh Nasr رحمة الله وَتَعَالَىٰ عليه. His Father personally took up his Education in Fiqh and Ahadees, apart from this he learned a number of Ahadees Mubariq from Hazrāt Hasan Bin Ali Bin Murtaza Alvi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Ishaq Yusaf Bin Abi Hamid رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abul Fazal Mohammad Bin Omar Armui رحمة الله وَتَعَالَىٰ عليه among others.**[55] **He attained excellence as an Orator, Teacher and Scholar and remained deeply engaged in the acquisition and search for Knowledge. He was extremely diligent in all matters and was Appointed as the Mufti of Iraq as a**

55 Kalaid Al Jawahir pg. 171 and Umda tul Saha'if Fe Haal Ahl e Kashf wal Ma'arifaat pg. 172.

	consequence of his Scholastic Attainments. **At the same time his venerable Father was the Qazi ul Qaza (Chief Justice) of Iraq, a notable achievement for such luminaries.** **He remained in his Official Position only very briefly and soon resigned, preferring a life of Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ and devotion to Teaching students in the Madrassa of his Forefathers.** **He was reputed to be very much Like his Most Illustrious Forefather, Hazrāt Ghaus al Azam, Mehboob e Subhani, Qutb e Rabbani رحمة الله وَتَعَالَىٰ عليه.** **He was the Father of four sons, one of whom Hazrāt Zaheeruddin رحمة الله وَتَعَالَىٰ عليه was a famed Orator and apart from Teaching in The Madrassa held the honor of presiding over the Friday Congressional Prayers and delivering the Sermon. It is reported that he disappeared one day and his dead body was recovered from a Well after a few days.** **There is a great discrepancy in his Date of Passing Away as it is variously reported as occuring in the years 656 or 613 AH.** **He was buried in the Courtyard of his Ancestral Madrassa in Baghdad Sharif.**
	23/ 20. Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He was born in Baghdad Sharif and as per the traditions of his Family, his education was supervised personally by his Father. He also obtained benefit from a Great number of Renowned Scholars of his time. He was Spiritually affiliated with his Father and Obtained the Successorship to the Qadri Mantle from him.** **He was Blessed with a Very Strange and Mysterious Charisma and Nobility of Personality. He was a Past Master in Exoteric and Esoteric Knowledge and Wisdom. His was a very penetrating Intellect and had the ability to understand the most complex of Knowledge with ease.** **He was renowned for his Knowledge and Liberality, treating everyone with deference and attention.**
741 AH 1340 CE	French Fleet Annihilated- The French Navy was destroyed at the Battle of Sluis which took place off the coast of Flanders. The victory gave England naval supremacy in the English Channel.
741 AH 1340 CE	Battle Of Crecy - A smaller British force under the command of Edward III defeated a French Army under the command of Philip VI. This marked the first use of cannon and small arms in battle in Europe.

742 – 808 AH 1342 – 1406 CE	Tokhtamysh was a prominent Khan of the Blue Horde who briefly unified the White Horde and Blue Horde subdivisions of the Golden Horde into a single state. He has been cited as the last great ruler of the Golden Horde territories Tokhtamysh descended from Genghis Khan's Grandson, Tuqa-Timur. He appears in history in 1376 CE, trying to overthrow his uncle Urus Khan, ruler of the White Horde, and fleeing to the great Timur. Tokhtamysh outlived Urus and both his sons, and forcefully ascended to the throne of the White Horde in 1378 CE, with Timur's backing. Tokhtamysh dreamt of emulating his ancestors and made plans to reunite the Golden Horde. In 1380 CE, he invaded the Blue Horde by fording across the Volga, and defeated Mamai during the Second Battle of the Kalka River. The ruler of the Blue Horde, Mamai, was killed shortly after the Battle of Kulikovo, marking Tokhtamysh's victory and the reunification of the Golden Horde. Campaign against Moscow. Dmitry Donskoy had raised a large Army to defeat and suppress the Mongol–Tatar hordes, and, after defeating Mamai during the Battle of Kulikovo, could not raise another Army against Tokhtamysh Khan. Having reunited the Blue and White Hordes into the Golden Horde, in 1382 CE, Tokhtamysh led a successful campaign against Russia as a punishment for the Kulikovo defeat – setting back, though not ending, the Russian aspiration to free themselves of Tatar rule. In just six years, Tokhtamysh had reunified the lands of the Golden Horde from Crimea to Lake Balkhash. He proceeeded to besiege Moscow but after three days of the siege, Tokhtamysh was faced with a stalemate, until Donskoy's brothers-in-law, Prince of Nizhnii Novgorod Dmitry of Suzdal tricked the citizens into surrendering the City. The destruction of Moscow led to Dimitry's surrender to the authority of Tokhtamysh at the end of 1382 CE. Tokhtamysh also took Donskoy's Son Vasily I of Moscow hostage Decline. Tokhtamysh started to act as a sovereign ruler, which must have worried his former suzerain Timur, who as a result invaded Tokhtamysh twice; in 1391 CE and in 1395 CE, eventually supplanting him and imposing Temür Qutlugh as a Khan of Golden Horde. Tokhtamysh took refuge in Lithuania, at the Court of Grand Duke Vytautas. In 1397 CE both rulers signed a treaty in which Tokhtamysh confirmed Vytautas as a rightful ruler of Ruthenian lands that were once part of the Golden Horde, and now belonged to Lithuania, in exchange of Military assistance. It is possible that the treaty required Vytautas to pay tribute from these lands once the Khan regained his throne. Vytautas probably was planning to establish himself as overlord in Tatar lands. This joint expedition, supported by Polish volunteers under Spytek of Melsztyn, was defeated on 12 August 1399 CE in the Battle of the Vorskla River by forces led by Temür Qutlugh and Nogay Emir Edigü. The

	defeat was disastrous, ending Vytautas's ambitious policy in the Pontic steppe and forcing Tokhtamysh to seek refuge again, this time in Siberia. About twenty Princes, among them Andrei of Polatk and Dmitry of Briansk were killed, along with many prominent lords, like Spytko. Believing he could defeat the Ilkhanate Chobanids and capture the disputed territories of the Caucasus since the days of Berke Khan, in 1385 CE Tokhtamysh, with an Army of 50,000 (or five *tumans*), invaded Persia and took Tabriz. Returning North they took 200,000 slaves from the Caucasus, including tens of thousands of Armenians from the districts of Parskahayk, Syunik, and Artsakh. This proved to be a fatal error for Tokhtamysh, who moved North from the Caucasus, thus allowing his Ilkhanate rivals to side with Timur, who annexed Persia to his own expanding Kingdom. Furious, Tokhtamysh turned back and made War on his former ally. Eventually, Tokhtamysh conceded defeat and withdrew to the steppe. However, in 1387 CE he suddenly invaded Transoxiana, the heart of Timur's realm. Unfortunately for Tokhtamysh, heavy snow forced him back to the steppe. In 1395 CE, the scenario reached its climax as Timur attacked the Golden Horde and defeated Tokhtamysh at the Terek. Timur sacked the Cities of the Golden Horde such as Azov (Tana), Astrakhan and Tokhtamysh's Capital, Sarai Berke. Timur captured artisans and craftsmen of the Golden Horde, and placed a puppet ruler, Koirichak, on the throne of the White Horde and appointed Temür Qutlugh Khan of the Horde. Tokhtamysh escaped to the Ukrainian steppes and asked for help from the Grand Duke Vytautas of Lithuania. In the great Battle of the Vorskla River (1399 CE) the combined forces of Tokhtamysh and Vytautas were defeated by two of Timur's generals, Khan Temur Qutlugh and Emir (murza, visir) Edigu. The defeated Tokhtamysh was killed near present-day Tyumen by Edigu's men in 1406 CE. He was the last Khan who minted coins with Mongolian script.

747 – 933 AH 1347–1527 CE	Bahmani Sultanate The Bahmani Sultanate (also called the Bahmanid Empire or Bahmani Kingdom) was a Persianate Muslim Empire of the Deccan in South India. It was the first independent Muslim Kingdom of the Deccan, and was known for its perpetual wars with its Hindu rivals of Vijayanagara, which would outlast the Sultanate. The last Bahmani Sultans were puppet monarchs under their Barid Shahi Prime Ministers, who were de facto rulers. A total of 18 Sultans ruled this State in succession over 180 Years. The South Indian Emperor Krishnadevaraya of the Vijayanagara Empire defeated the last remnant of Bahmani Sultanate power after which the Bahmani Sultanate collapsed. After 1518 CE the Sultanate broke up into five States: Nizamshahi of Ahmednagar, Qutb Shahi of Golconda (Hyderabad), Barid Shahi of Bidar, Imad Shahi of Berar, Adil Shahi of Bijapur. They were collectively known as the "Deccan Sultanates" In 1490 CE, Ahmadnagar declared independence, followed by Bijapur and Berar in the same year. Golconda became independent in 1518 CE, and Bidar in 1528 CE. Although the five Sultanates were all ruled by Muslims, their founders were of diverse, and often originally non-Muslim, origins: the Ahmadnagar Sultanate was of Hindu-Brahmin origins; the Berar Sultanate by a Kanarese-Hindu; the Bidar Sultanate was founded by a former Turkic slave; the Bijapur Sultanate was founded by a Georgian-Oghuz Turkic slave; and the Golconda Sultanate was of Turkmen origin. Although generally rivals, the Sultanates did ally with each other against the Vijayanagara Empire in 1565 CE, permanently weakening Vijayanagara in the Battle of Talikota. Notably, the alliance destroyed the entire City of Vijayanagara, with important temples, such as the Vitthala Temple, being razed to the ground. In 1574 CE, after a coup in Berar, Ahmadnagar invaded and conquered it. In 1619 CE, Bidar was annexed by Bijapur. The sultanates were later conquered by the Mughal Empire: Berar was stripped from Ahmadnagar in 1596 CE; Ahmadnagar was completely taken between 1616 and 1636 CE; and Golconda and Bijapur were conquered by Aurangzeb's 1686–87 CE Campaign.
748 – 754 AH 1347 – 1353 CE	The Black Death (Bubonic plague) that spread throughout Europe was the worse natural disaster in European history. It is estimated that of a population of 75 million people, between 19 to 35 million died. The plague was spread by rats infested by infected fleas. The plague originated in the East. Ships carrying infected vermin came to the island of Sicily. The disease spread northward throughout Europe. It took two hundred years for Europe's population to recover. One of the most bizarre results of the plague was the large-scale outbreak of anti-antisemitism. Jews were accused of causing the plague. Over 60 Jewish communities were entirely wiped out in Germany alone.

749 AH 1348 CE	University Of Krakow Founded The University of Krakow was founded in Poland. Its sponsor was Casimir III the King of Poland.
750 AH 1349 CE	**Wisaal Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. Qalandariya & Chishtīya Qalandariya Sillsila.** **He came to India from his Native Anatolia and possessed the ability to perform many exciting Miracles. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is connected with a cup that he called Khapra, and always carried with him. It is said that the cup possessed the miraculous property of being able to supply the disabled and poor with what ever they wanted. He kept this Khapra with him for many years till he finally broke it himself and buried it in the earth. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه remained unmarried for many years and used to roam about in the Land, dressed in 'Charam' (an attire of raw skin of animals, the dress of the Qalandars), thus he was called 'Charam Posh' (one who wears 'Charam'), which had been bestowed upon him by his Spiritual Preceptor, the enigmatic Hazrāt Abdul Aziz Makki Alambardar رضي الله عنه , one of the Companions رضوان الله تَعَالَىٰ عليهم اجمعين of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , who attained the great age of 700 years. Hazrāt Shah Khizr Rumi رحمــة الله وَتَعَـالَىٰ عليه was an Ecstatic and would engage in Meditation even up to Six months at a time.** **Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **From Delhi, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه went to Eastern U.P. and stayed for some time at Sururpur, District Jaunpur, where he gained a wide reputation of Holiness. Many people came to him for Blessing and Beneficence. Hazrāt Nizamuddin Auliya رحمــة الله وَتَعَـالَىٰ عليه sent Hazrāt Najmuddin رحمـة الله وَتَعَـالَىٰ عليه to Sururpur, where he took Initiation in the Qalandariya Silsilah. This Tradition holds that Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه remained in Hazrāt Shah Khizr Rumi's رحمة الله وَتَعَالَىٰ عليه Service for a period of five years engaging in the Qalandari Practices. After his stay in Jaunpur, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه moved to Ujjain in Madhya Pradesh where he had a large following. He is reputed to have given up the Qalandari Apparel, allowed his hair to grow and stopped all Qalandari Practice, as the influence of the Sharia Observing Chistiya slowly took over his Spirituality. He is even reported to have married in his last years. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه Passed away in 750 AH/ 22 September, 1349 CE, Monday (Al Ithnayn).[56] His Shrine is situated in Ujjain, Madhya Pradesh and not in Anatolia as widely reported. (Halwan Town?).[57]**

56 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه , pg.58 (59). A History of Sufism In India, Vol. 1, Syed Athar Abbas Rizvi, pg 304 (331).

57 Detail in Safina tul Mujummah Al Bahrain by the Compiler.

	6. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Qalandariya Sillsila from Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. **Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. When Hazrāt Qutb al Aqtab, Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه heard of his arrival near Delhi, he went to receive him and requested him to stay at his 'Astana'. Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه stayed in the Company of Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه for a period of Fifteen days. One day he told Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه about his Mission in India and said, "As The 'Wilayat' of Hindustan is with the Chistiya Sillsila, I wish that you initiate me in your Sillsila so that I can spread our Teachings under the Cloak of The Chistiya Qalandariya Sillsila." Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه readily agreed under the condition that Hazrāt Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه should also initiate him (Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه) in the Qalandari Sillsila. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took, and received Ba'ait from Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه, and gave him a 'Kulla' (Cap) and the Robe of Permission. Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه allowed him to wear Qalandari apparel but told him to restrain himself from performing Unclean 'Karamaat' (Lesser Miracles attributed to Saints).[58] Thus Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained Chistiya Qalandariya Allegiance and Permission. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه provided The Chistiya Qalandariya Ba'ait to Hazrāt Sharfuddin Bu Ali Qalandar رحمة الله وَتَعَالَىٰ عليه and no one else.[59]**
	20/ 7. Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya; (7) Qalandariya; Chishtīya Qalandariya Sillsila. **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه received Initiation into the Qadriya Shurwardiya Sillsila from his Father, Hazrāt Syed Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه, the Nephew of Hazrāt Mubarik Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He also Attained 'Khilafat from His Paternal Uncle.** **It is reported that he had 'Khilafat' from the Qadriya from Three Connections, firstly, from Qadriya Rizvia (From Connection to Hazrāt Imam Ali Musa Raza رحمة الله وَتَعَالَىٰ عليه secondly, from Qadriya Baseeriya (From Connection to Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه, and thirdly, from Qadriya Hussainiya (From Connection to Hazrāt Imam**

58 Mir'a tul Asrar, Akhbar al Akhyar, Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه.

59 Azkar ul Abrar, Hazrāt Hazrāt Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 32 (54).

	Hussein (رضي الله وَتَعَالَىٰ عنه).[60] Hazrāt Syed Najmuddin Ghaus e Dahr Qalandar رحمـة الله وَتَعَـالَىٰ عليه was Grand Sheikh of the Qalandariya Chishtiya 'Tareeka' (Method) in Indo-Pak Subcontinent. The title 'Qutb ul Aqtaab' was inscribed on his forehead. Hazrāt Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه gave him the title of 'Ghaus e Dahr'. The Qalandariya Method was Intermixed with Chishtiya Precepts and Practices, one of which was the 'Sama' (Devotional Songs accompanied with Music). Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was the "Source of the new Derivative Fraternity of Qalandariya Chishtiya, which was especially popular in Jaunpur and other Eastern Regions of present Uttar Pradesh.[61] Later on, through Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه, the Jaunpuri branch of Qalandariya Chishtiya became the Qadriya Shurwardiya, Chishtiya Qalandariya.
751 AH 1350 CE	Birth Hazrāt Syedna Makhdoom Sheikh ul Alam Ahmad Abdul Haq Abdāl Rudolvi Sahib e Tosha رحمة الله وَتَعَالَىٰ عليه. Mujaddid of Sillsila Sabriya Chishtiya, Hazrāt Makhdoom Sheikh Ahmad Abdul Haq Rudaulvi, whose parental lineage connects with Syeduna Hazrāt Farooq e Azam رضي الله وَتَعَالَىٰ عنهم and spiritual lineage with Huzoor Sultan ul Hind Hazrāt Khwaja Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه. His actual name is Ahmad and his title is Abdul Haq. He was born in Radoli. His paternal grandfather, Hazrāt Shaikh Dawood رحمة الله وَتَعَالَىٰ عليه who is related to Hazrāt Shaikh Nasirud Deen Chiragh Delhawi رحمة الله وَتَعَالَىٰ عليه migrated from Balkh during the reign of the Mongol, Halaku Khan. He reached Hindustan during the reign of Alaud Deen Khalji. From a very early age Hazrāt Shaikh Ahmad was in the practice of Mujahadat (Spritual Exercises) and Riyaziat (Religious Recitation). He began performing Tahajjud (Late Night/ Early Morning Supererogatory Prayers) from the age of 7 years. First he turned his attention to the acquisition of Ulum-e-Zahiriya (Knowledge of the Seen), hence he proceeded to Delhi. During his student days an interesting episode occured. Hazrāt Thanwi رحمـة الله وَتَعَـالَىٰ عليه narrated the following: "The elder brother of Hazrāt Sheikh Ahmad Abdul Haq Rudaulvi رحمة الله وَتَعَالَىٰ عليه, lived in Delhi. The Prince in Delhi was his ardent follower. Hazrāt Sheikh Ahmad رحمـة الله وَتَعَـالَىٰ عليه questioned his brother regarding an example appearing in the primary Arabic grammar book which he had just started. The example is: ضرب زيد عمروًا 'Zaid hit Amr.' He wanted to know why Zaid had hit Amr. His brother told him that it was

60 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 60 (61).

61 Trimingham 1971: 268.

	only an example and no one had hit anyone. Thereupon he said: **"If he had hit someone without valid cause, it is injustice. If he did not hit, then it is a lie. I do not want to study a book which teaches injustice and falsehood from the very inception."** **This was his attitude during his childhood. His brother related this incident to the Prince who said that he (Hazrāt Sheikh Rudaulvi رحمة الله وَتَعَالَىٰ عليه) is a person of ecstasy (Sahib ul Haal) and they should not bother to teach him Ulum-e-Zahiriya.**
752 – 790 AH 1351–1388 CE	Firuz Shah Tughlaq was a Turkish Muslim ruler of the Tughlaq Dynasty. His Father's name was Rajab (the younger brother of Ghiyathuddin Tughlaq, Ghazi Malik who had the title of Sipahsalar. He succeeded his cousin Muhammad bin Tughlaq following the latter's death at Thatta in Sindh where Muhammad bin Tughlaq had gone in pursuit of Taghi the ruler of Gujarat. For the first time, the Delhi Sultanate was facing a situation wherein nobody was ready to accept the reigns of power. With much difficulty the camp followers convinced Firoz to accept the responsibility. In fact, Khwājā Jahan, the Wazir of Muhammad bin Tughlaq had placed a small boy on throne claiming him to the Son of Muhammad bin Tughlaq who meekly surrendered afterwards. Due to widespread unrest his realm was much smaller than Muhammad's. He was 45 when he became Sultan of Delhi in 1351 CE. He ruled until 1388 CE. At his succession, after the death of Muhammad Tughlaq, he faced many rebellions, including in Bengal, Gujarat and Warangal. Nonetheless he worked to improve the infrastructure of the Empire building canals, rest-houses and hospitals, creating and refurbishing reservoirs and digging wells. He founded several Cities around Delhi, including Jaunpur, Firozpur, Hissar, Firoz Shah Kotla, Fatehabad. Tughlaq was not a moderate Muslim. He made a number of important concessions to Theologians. He tried to ban practices that the orthodox Theologians considered un-Islamic, an example being his prohibition of the practice of Muslim women going out to worship at the graves of Saints. He persecuted a number of Muslim sects which were considered heretical by the theologians. Tughlaq took to heart the mistakes made during his cousin Muhammad's rule. He decided not to reconquer areas that had broken away, nor to keep further areas from taking their independence. He was indiscriminately benevolent and lenient as a Sultan. He also decided to keep nobles and the Ulema happy so that they would allow him to rule his Kingdom peacefully. Hindu religious works were translated from Sanskrit to Persian language. He had a large personal library of manuscripts in Persian, Arabic language and other languages. He brought 2 Ashoka Pillars from Topara in Ambala district, and Meerut, carefully wrapped in silk, to Delhi. He re-erected one of them in his palace at Feroze Shah Kotla. Transfer of Capital was the highlight of his Reign. When the Qutb Minar struck

	by lightning in 1368 CE, knocking off its top story, he replaced them with the existing two floors, faced with red sandstone and white marble. One of his hunting lodges, Shikargah, also known as Kushak Mahal, is situated within the Teen Murti Bhavan complex, New Delhi. His eldest Son, Fath Khan, died in 1376 CE. The Sultan then abdicated in August 1387 CE and made his other Son, Prince Muhammad, King. A slave rebellion forced the Sultan to confer the royal title to his Grandson, Tughluq Khan. Tughlaq's death led to a War of succession coupled with nobles rebelling to set up independent states. His lenient attitude had strengthened the Nobles, thus weakening the Sultan's position. His successor Ghiyasuddin Tughlaq II could not control the Slaves or the Nobles. The Army had become weak and the Empire had shrunk in size. Ten years after his death, Timur's invasion devastated Delhi.
754 AH 1353 CE	**Birth Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Sheikh Muizuddin Balkhi رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Makhdum Sheikh Mazhar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه brother of Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه.** **It is Narrated that the Sultan of Balkh was a person named Uddham. One day, Hazrāt Mir Syed Sulaiman رحمة الله وَتَعَالَىٰ عليه, the Ancestor of Hazrāt Hussein Nausha Tauheed رحمة الله وَتَعَالَىٰ عليه, saw that he was to be married to the daughter of the Sultan. Accordingly, he went to the Sultan's Court and after narrating his dream, asked for her hand in Marriage. The Sultan was not willing at first, but eventually agreed. The Couple had a son named Ibarhim. As The Sultan had no male offspring, he handed over the reins of Government to Ibrahim when he felt his death approaching.**[62] **He, in turn eventually had a son named Sultan Mehmood, who was born during the absence of Sultan Ibrahim who had gone to perform the Haj in Mecca Muazamma. In due course of time Sultan Ibrahim became a Friend of Allah and was known in History as Hazrāt Ibrahim bin Uddham رحمة الله وَتَعَالَىٰ عليه, the Saint celebrated in the famous English Poem by Leigh Hunt.** **Abou Ben Adhem (may his tribe increase!)** **Awoke one night from a deep dream of peace,** **And saw, within the moonlight in his room,** **Making it rich, and like a lilly in bloom,** **An angel writing in a book of gold:—** **Exceeding peace had made Ben Adhem bold,** **And to the presence in the room he said,** **"What writest thou?"—The vision raised its head,** **And with a look made of all sweet accord,** **Answered, "The names of those who love the Lord."** **"And is mine one?" said Abou. "Nay, not so,"**

62 Nasab Nama Hazrāt Ibrahim Balkhi رحمة الله وَتَعَالَىٰ عليه, by Abdullah, known as Mohammad.

	Replied the angel. Abou spoke more low, But cheerly still; and said, "I pray thee, then, Write me as one that loves his fellow men." The angel wrote, and vanished. The next night It came again with a great wakening light, And showed the names whom love of God had blest, And lo! Ben Adhem's name led all the rest.
755 AH 1354 CE	Wisaal Hazrāt Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه. He once narrated, "One time I went to see my Sheikh, Hazrāt Sheikh Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه. When I entered his presence, he said to me, 'O my son, I am seeing in your heart the desire for an Ascension.' As soon as he said that he placed me in the state of vision, where I saw myself walking day and night, from my country to reach the Mosque of the Dome, Masjid al Aqsa. When I reached Masjid al Aqsa, I entered the mosque and I saw a man there, clothed all in green. He said to me 'Welcome, we have been waiting for you for a long time.' I said, 'O my Sheikh, I left my Country on such and such date. What is today's date?' He answered, 'Today is the 27th of Rajab.' I realized I had taken three months to reach the Mosque, and to my surprise I had arrived on the same night as the night of the Prophet's Ascension. "He told me, 'Your Sheikh, Hazrāt Syed 'Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه has been waiting for you here for a long time.' I went inside, and my Sheikh was ready to lead the prayer. He lead the Night prayer. After completing the prayer, he looked at me and said, 'O my son, I have been ordered by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to accompany you from the Mosque of the Dome to the Sidratul Muntaha, the same place to which the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم ascended.' When he finished speaking the green man brought two creatures the like of which I had never seen before. We mounted these creatures and we were lifted up. Wherever we were lifted up, we were acquiring knowledge of those stations of what was between Earth and Heavens. "It is impossible to describe what we saw and learned in that ascension, because words cannot express what relates to the heart, and it is not conveyable except by taste and experience. We continued until we reached the State of the Reality of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم (al Haqiqat al Muhammadiya), which is in the Divine Presence. As soon as we entered this state, my Sheikh vanished and I vanished. We were seeing that there is nothing in existence in this universe except the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. And we were perceiving that there is nothing beyond that except Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty and Exalted. Whenever he would pass from the birthplace of Hazrāt Khwāja Naqshband رحمة الله وَتَعَالَىٰ عليه called Qaşr e Hindwān (the pavilion of the robbers), he would say that I smell the scent of a hero from here, soon this place will turn

	into Qaṣr e ʿĀrifān (the palace of the Gnostics). One day while he was passing from there, he told his companions that the hero, whose scent I used to smell, has in fact arrived in this world. Then he went to the house of Khwāja Naqshbandرحمة الله وَتَعَالَىٰ عليه, and asked to see the child. The Grandfather of Hazrāt Shāh Naqshbandرحمة الله وَتَعَالَىٰ عليه brought the new born baby to Hazrāt Khwāja Bābā Sammāsīرحمة الله وَتَعَالَىٰ عليه, who said: "This is my son. We accepted him as such a long time ago." Then he turned to his companions and told them: "This is the hero whose scent we noticed. Before long, this child will become the paragon of the age and the saving guide of the people of Love!" He then directly spoke to Hazrāt Syed Amīr Kulālرحمة الله وَتَعَالَىٰ عليه, who was to be his deputy in the future, and said: "Do not refuse to undertake the training of my son Hazrāt Bahāʾ ad Dīnرحمة الله وَتَعَالَىٰ عليه, and be sure to treat him with kindness and affection. If you are negligent in this, I shall not make any right of mine lawful to you!" Syed Amīr Kulāl replied: "I am no man if I fail you in the slightest!" [Rashahāt] He passed away on 10th Jamādi as Saānī 755H (2/3 July 1354).[63] It is mentioned in the book Rashahāt that His Chief Deputy and Spiritual Successor was Hazrāt Syed Amīr Kulālرحمة الله وَتَعَالَىٰ عليه,
	15.Hazrāt Khawaja Shamsuddīn Amir Kulalرحمة الله وَتَعَالَىٰ عليه . Hazrāt Shams ud-Din (شمس الدين) رحمة الله وَتَعَالَىٰ عليه renowned as Hazrāt Amir Kulāl (امير كلال) رحمة الله وَتَعَالَىٰ عليه (W. 1363), was born in Bukhara, Uzbekistan to the well known Scholar Saif ud-Din Hamza (سيف الدين حمزه) a descendant of Nabi The Holy Prophet, Hazrāt Muhammadصلى الله وَتَعَالَىٰ عليه و آله وسلم. Hazrāt Saif ud Din Hamza (sometimes called Hazrāt Saif ud-Din Kulāl) was also Amir (chieftain) of Tribe of Kulāl (Amir-i-Kulāl), hence the title Amir. After Hazrāt Saif ud-Din Hamza's Passing Away Shams ud-Din رحمة الله وَتَعَالَىٰ عليه took up the role of head of the tribe by which time his reputation as a Scholar and religious figure had spread through Turkistan, and the title Amir e Kulāl had become synonymous with Shams ud-Din, which stays to this day. He had number of students who later became prominent figures in history including Baha'uddin Naqshband رحمة الله وَتَعَالَىٰ عليه and Amir Timur. He is buried at Sokhar (Sukhar), near Bukhara. After rise of the Timurid Dynasty a symbiotic relationship began between the houses of Amir Timur and Amir Kulāl رحمة الله وَتَعَالَىٰ عليه which continued through the Mughal line in India. It might be noted here that Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather (also called Hazrāt Shams ud-Din) was the Spiritual Mentor of Barlas Tribe and Turghai (Amir Timur's Father) and is buried at Shahrisabz. Sometimes Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather is confused with Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه (both having the same

63 Umdat as Sulook.

	name). **Hazrāt Shams ud-Din's رحمة الله وَتَعَالَىٰ عليه Father, Amir Saif ud Din Hamza (امیر سیف الدین حمزہ) was head of the Kulāl Tribe and a direct descendant of Hazrāt Husin ibn Ali رضي الله وَتَعَالَىٰ عنه, Grandson of Nabi The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Amir Kulāl رحمــة الله وَتَعَـالَىٰ عليه also had a sizeable following of Spiritual Protégés (Murideen). Of these the most prominent was Hazrāt Turghai رحمة الله وَتَعَالَىٰ عليه (Trush) (W. 1356 AD) who had previously been influenced by Hazrāt Amir Kulāl's رحمــة الله وَتَعَـالَىٰ عليه Grandfather. After Turghai's death his son Timur (W. 807/1405) held Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه in the same esteem holding him as his spiritual guide.** **None of the books written by Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه are extant. However, some excerpts and essays have survived in the family library. Also, three copies of a biography of Hazrāt Amir Kulāl رحمــة الله وَتَعَـالَىٰ عليه "Maqamat e Hazrāt Amir Kulāl رحمــة الله وَتَعَـالَىٰ عليه" written by his Great Grandson Hazrāt Shihab ul Din رحمة الله وَتَعَالَىٰ عليه have survived.**
	Birth Hazrāt Khawaja Yaqub al Charkhi رحمة الله وَتَعَالَىٰ عليه . **The future great Naqšhbandi Sheikh and student of Hazrāt Khwaja Baha al Din Naqshband رحمة الله وَتَعَـالَىٰ عليه, Hazrāt Maulana Ya'qūb Charkhi رحمــة الله وَتَعَـالَىٰ عليه (851-762 AH) was not only to become a Sufi master but also a reputed Islamic Scholar.** **His full name was Hazrāt Ya'qūb bin Usmān bin Mahmūd Ghaznavi Charkhi رحمة الله وَتَعَالَىٰ عليه. He was born around 762 AH (1360/61).** **He was born in the city of Jarkh, a suburb of Ghazni, between the two cities of Kandahar and Kabul, in Transoxiana. In his youth he went to the city of Herat to educate himself. He then went to Egypt where he learned the sciences of Shar'iat and logic. He memorized the Qurʾān as well as 500,000 Ahadith, both the correct and the false. One of his teachers was Hazrāt Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه, known as the Encyclopedia of the Age. He continued his education until he reached the level where he could give Fatwas (legal decisions) on any matter that faced Muslims. He was a Mujtahid Mutlaq (capable of independent legal reasoning) in the two types of Knowledge, external and internal.**
755 AH 1354 CE	The short-lived Nemanjić Empire was Ruling in the Balkans as a Serbian State. In 1354 CE the Ottoman Empire gained a foothold on the European Mainland, and, by 1355 CE, the Turkish march Northward had begun. Almost immediately the State began to disintegrate under rival clan leaders. The fall of Adrianople (modern Edirne, Turkey) to Turkish troops shocked the several factions into briefly uniting under Vukašin, the King of the Southern Serbian lands, and his brother John Uglješa, the Despot of Serres (modern Sérrai, Greece); their forces were eventually defeated in 1371 CE at the Battle of the Maritsa River (Battle of

	Chernomen), in which both leaders were killed. In 1387 or 1388 CE a combined force of Serbs, Bosnians, and Bulgarians inflicted a heavy defeat on the Ottoman army at Pločnik, but a turning point came when the Bulgarian Tsar Ivan Shishman broke with the alliance of Slavic powers and accepted Ottoman Suzerainty. No longer threatened from the East, the Armies of Sultan Murad I were able to concentrate their weight against Serb resistance. Led by the Serb *Knez*, or Prince, Lazar Hrebeljanović, a combined army of Serbs, Albanians, and Hungarians met Sultan Murad's Forces in Battle. On St. Vitus's Day (Vidovdan), June 28 (June 15, Old Style), 1389 CE, at Kosovo Polje, the Serbs and their allies suffered a defeat. The killing of Sultan Murad by Miloš Obilić has been immortalized in Serbian folk literature. Forced to accept the position of vassals to the Turks, Serb Despots continued to Rule a diminished state of Raška, at first from Belgrade and then from Smederevo. Serbian resistance did not end until the fall of Smederevo in 1459 CE.[64]
757 AH 1357 CE	**Wisaal Sharif Hazrāt Naseeruddin Mahmud Roshan Chiragh e Delhi رحمة الله وَتَعَالٰی علیه.** **Hazrāt Khwaja Nasiruddin Chiragh رحمة الله وَتَعَالٰی علیه Passed Away on 18 Ramadan 757 AH. Due to his foresight, he realized the inevitable fragmentation of the Silsila after his death, and thus appointed no *Khilafa-e-Azam*, or foremost successor. At the time of his death, he said that none of his Murids would be able to carry the weight of leadership of so mighty a Silsila on their shoulders, especially since Delhi had been ruined by Muhammad Tughlaq.** **He ordered the *Tabarrukat* (sacred relics) of the Silsila to be buried with him. He ordered the following:** • **The *Khirqa* of his *Pir-o-Murshid*, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالٰی علیه, must be put upon his chest.** • **The *Asa* (staff) by his side** • **The *Tasbih* (rosary) on the finger of 'Shahadat' (the right forefinger),** • **The *Kaasa* (a special wooden bowl which dervishes carry with them to serve as their only utensil for food, water etc.) under his head** • **A pair of his *Pir-o-Murshid's* shoes under his arm.** **Hazrāt Khwaja Bande Nawaz Gaisu Daraz رحمة الله وَتَعَالٰی علیه, the beloved *Murid* and *Khalifa* of Hazrāt Nasiruddin Chiragh رحمة الله وَتَعَالٰی علیه, performed his *Ghusal* (bathing of the body). After the *Ghusal*, Hazrāt Bande Nawaz رحمة الله وَتَعَالٰی علیه cut off the strings of the *Charpoy* (traditional woven bed) upon which the *Ghusal* was performed and preserved them as a sacred relic of his *Pir-o-Murshid*.** **After his Passing, his Mausoleum was built by Feroz Shah Tughluq, the**

64 https://www.britannica.com/place/Serbia/Consolidation-of-the-state

	Sultan of Delhi in 1358, and later two gateways were added on either side of Mausoleum. **His successor and One of His Most Popular Khalifas' was Hazrāt Khwaja Bande Nawaz Gaisu Daraz رحمة الله وَتَعَـالَىٰ عليه of Gulbarga.[65] Gulbarga, is a city in the Indian state of Karnataka. It is the administrative headquarters of the Kalaburagi district and is the largest City in the Region of North Karnataka (Kalyana-Karnataka). The City is is 623 km North of the State Capital City of Bangalore.** **Hazrāt Mir Syed Jalaluddin Bukhari رحمة الله وَتَعَالَىٰ عليه was also One of His Famous Khalifas'.**
	22. Hazrāt Syedna Jallaluddin an-Naqvī al-Bukhārī Kabir ul Auliya az Makhdum Jehanian Jehan Gusht رحمـة الله وَتَعَـالَىٰ عليه. Chistiya Nizamiya Sillsila. **Hazrāt Mir Syed Jalaluddin Bukhari رحمـة الله وَتَعَـالَىٰ عليه was born into a Muslim family on 19 January 1308 AD (14 Shaban 707 AH). His father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه, was the youngest son of Hazrāt Jalaluddin Surkh-Posh رحمة الله وَتَعَالَىٰ عليه of Bukhara.[66]** **He was later given the title of *Jahaniyan Jahangasht* from which he gained prominence. He travelled to many countries, and visited Mecca 36 times in his life. He married the daughter of his half-uncle Hazrāt Sadruddin Muhammad Ghaus رحمة الله وَتَعَالَىٰ عليه.[67] He traveled with Lalleshwari, one of his grandfather's female disciples, to Kashmir.[68]** **He visited Hazrāt Pandua, the first capital of the Bengal Sultanate, where he led the janazah of Hazrāt Alaul Haq Pandwi رحمـة الله وَتَعَـالَىٰ عليه, the court scholar of Bengal. Some of his gifts to Bengal include a *Jhanda* which is preserved in the dargah of Hazrāt Jalaluddin Tabrizi رحمـة الله وَتَعَـالَىٰ عليه in Pandua and a *Qadam Rasul* at the Qadam Rasul Mosque in Gaur. The nearby Jehan Jhaniya Mosque of the 16th Century is said to be named in his honor too.[69] Every year, during the urs of Hazrāt Akhi Siraj Bengali رحمة الله وَتَعَـالَىٰ عليه, Hazrāt Jahangasht's رحمـة الله وَتَعَـالَىٰ عليه *Jhanda* is taken from Hazrāt Tabrizi's رحمـة الله وَتَعَـالَىٰ عليه Dargah to Hazrāt Akhi Siraj's رحمـة الله وَتَعَـالَىٰ عليه Mausoleum.[70]**

65 Nasiruddin Chiragh Dehlavi – Sufiwiki

66 Marat-e-Jalali (مرآت جلالی) by Syed Khalil Ahmed Bukhari Hassami, First Edition 1918, Allahabad, Second Edition 1999, Karachi.

67 Hassami S. K. A. B. *Marat-e-Jalali (Red Clothed man from Bukhara)* First Edition 1918, Allahabad, Second Edition 1999, Karachi.

68 Sikand y. "The Muslim Rishis of Kashmir: crusaders for love and justice.".

69 Abdul Karim (1959). *Social History of the Muslims in Bengal (Down to A.D. 1538)*. Asiatic Society of Pakistan. pp. 102–103.

70 Abdul Karim (2012). "Shaikh Akhi Sirajuddin Usman (R)". In Islam, Sirajul; Miah, Sajahan; Khanam, Mahfuza; Ahmed, Sabbir (eds.). *Banglapedia: the National Encyclopedia of Bangladesh* (Online ed.). Dhaka, Bangladesh: Banglapedia Trust, Asiatic Society of Bangladesh.

757 AH 1356 CE	Battle In Poitier's- At the Battle of Poitier's, the Black Prince of Wales Edward defeated the French. In the course of the battle, the French King, John II, was taken prisoner and brought to England. This resulted in civil chaos in France.
761 AH 1360 CE	Treaty of Calais- With both England and France exhausted by the War, they signed the Treaty of Calais on October 24th 1360. Under its terms, John II of France was ransomed and Edward III renounced his claim to the French throne.
763 AH 1362 CE	**Wisaal Sharif Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه.** **He Passed away in Baghdad Sharif and is enshrined there.**[71]
	24/ 21. Hazrāt Mir Syed Hassan Qadri Baghdadi bin Hazrāt Shah Musa Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He was born in Baghdad Sharif and was the son of Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه.** **He was entirely taught by his Father and took Ba'ait with in adulthood as well as was raised to the Masnad e Khilafat.**[72] **In keeping with his Families Traditions, he was an excellent Orator and a Scholar par excellence. He was known for his constant Zikr (Remembrance) and deep imersement in Worship.**
764 – 892 AH 1363 – 1487 CE	Moghulistan. Ilyas Khoja attacked Timur in 1364 CE and defeated him on the North Bank of the Syr Darya. He then besieged Samarkand but suffered harsh attrition due to an epidemic so that by the next year he was forced to retreat from Transoxania. The Dughlat Qamar-ud-din Khan Dughlat rebelled and killed Ilyas Khoja in 1368 CE, taking the throne for himself. Ilyas Khoja's brother Khizr Khoja fled to Turpan where he set up his own independent realm and converted the last Uyghurs there to Islam. In 1375 CE, Timur invaded Moghulistan, looting the Ili Region. Qamar retaliated by raiding Fergana until Timur put him to flight. Timur fell into an ambush and barely escaped, retreating to Samarkand. Timur attacked again in 1376 CE and 1383 CE but both times failed to capture the Moghul Khan. In 1389 CE Timur attacked Khizr Khoja instead and forced him to flee into the Gobi Desert. In 1390 CE Timur invaded Moghulistan and once again failed to find Qamar, but Qamar, having fled, was never heard of again. Khizr Khoja returned to Moghulistan and assumed power once more. He gave his daughter in marriage to Timur and made peace with him in 1397 CE. Khizr Khoja died in 1399 CE and was succeeded by his three sons in succession: Shams-i-Jahan (1399–1408 CE), Muhammad Khan (1408–1415 CE), and Naqsh-i-Jahan (1415–1418 CE). Upon Khizr Khoja's death, Timur took the opportunity to send another Army to pillage Moghul lands. Uwais Khan came to power in 1418 CE. During his Reign he waged War on

71 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 173.
72 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 174.

	the Oirats and was taken prisoner by their leader Esen Taishi. Due to Uwais' royal lineage, Esen Taishi treated him with respect and released him. Uwais suffered two more defeats against the Oirats and was captured a second time. He was let go after sending his sister as hostage to Esen Taishi's family. Uwais died in 1429 CE. Two factions supporting his two sons Yunus Khan and Esen Buqa II quarreled over the throne with Esen Buqa II emerging as the victor. Yunus fled to Samarkand. Under Esen Buqa II, the powerful Dughlat Sayyid Ali, who had helped him to the throne, became very influential and held both Kucha and Kashgar. In 1451 CE, Esen Buqa II raided the Northern border of the Timurid Empire. The Timurid ruler Abu Sa'id Mirza schemed to split the Moghuls in two, so he summoned Yunus in 1456 CE and supported his authority in the Ili Region. Yunus tried to conquer Kashgar but was repelled by Sayyid Ali and Esen Buqa II. Esen Buqa II died in 1462 CE. His Son Dost Muhammad was an inexperienced 17 year old. He plundered the territory of the Dughlats. By the time he died in 1469 CE, his realm was in general revolt. Yunus took advantage of the situation to capture the Moghul Capital Aksu. Dost Muhammad's young Son Kebek Sultan was taken to Turpan, where he was proclaimed Khan. Four years later, he was put to death by his followers and brought to Yunus. Yunus thus became the sole ruler of Moghulistan in 1472 CE. Yunus' Reign began with a raid by the Oirats under Esen Taishi's Son Amasanj, who forced Yunus to flee to the Syr Darya. Yunus returned after the Oirats left with their pillage. In 1465 CE, Yunus faced a rebellion by Mirza Abu Bakr Dughlat, who seized Yarkand and Khotan. The Dughlat clan was a Mongol (later Turko-Mongol) clan that served the Chagatai Khans as hereditary vassal rulers of the several Cities of the Western Tarim Basin from the 14th Century CE until the 16th Century CE. The Dughlat tribe is mentioned as having supported Genghis Khan during his creation of the Mongol Empire in the early 13th Century CE. Rashid al-Din Hamadani identifies the Dughlad (Dughlat) as a minor tribe of the Mongols. At an early date the entire tribe moved out of Mongolia and eventually settled in the area comprising the *ulus* of Chagatai Khan. Yunus attempted twice to remove to Abu Bakr but was defeated both times in 1479 CE and 1480 CE, after which Abu Bakr also seized Kashgar. In the West, Yunus captured Hami from Kara Del, which was then a tributary of the Ming Dynasty. A Ming Army evicted the Moghuls from the City but failed to catch them, and they soon returned to Hami afterwards. Yunus also took advantage of Political infighting in the West to vassalize Umar Sheikh Mirza II's realm in Fergana. Yunus moved to Tashkent in 1484 CE and settled down, giving up the nomadic way of life. His nomadic followers became alarmed by this action and departed for the steppes, taking with them Yunus' second Son Ahmad Alaq. When Yunus died in 1486 CE, his realm was divided between the Yarkand Khanate, ruled by Mahmud Khan in the West, and the Turpan Khanate, ruled by Ahmad

	Alaq in the Northeast.
765 AH 1364 CE	**Wisaal Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **Author of 'Irshadaat ut Talibeen',** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه used to regularly celebrate the Urs of the Auliya and was very fond of attending such functions. He also enjoyed to listen to Sama (Qawaali). It is stated that during his latter years of his life, his state of Istigraaq during Namaz was to such a degree that the words Huq,Huq,Huq, had to be recited loudly in his ear for him to regain his normal state to complete his Salah. The state of Istigraaq is a state in which a Sufi is submerged in the remembrance of his Creator that he forgets himself and his surroundings. He is freed from the of time and space to the extentto which Allah wills and his state may go on for days. It is said among the Great Mashaikh that the Spiritual wealth of Hazrāt Makdoom Sabir Pak Kalyari رحمة الله وَتَعَالَىٰ عليه was handed to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه got married. He had five sons, and two daughters.** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه Passed Away on the 13th of Rabi-Ul-Awwal or Zul Qadah 765 AH at the age of 70 years. He was buried in Panipat where his Mazaar is, people still receive his spiritual blessings up to this day.**[73]
	23. Hazrāt Syedna Makhdoom Sheikh ul Alam Ahmad Abdul Haq Abdāl Rudolvi Sahib e Tosha رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila. **Re-generator (Mujaddid) of Silsila e Sabiriya-Chishtiya, Hazrāt Makhdoom Shaikh-ul-Aalam Shaikh Ahmad Abdul Haque Sahib e Tosha Rudaulvi رحمة الله وَتَعَالَىٰ عليه, whose parental lineage connects through a few lines of communication, with Syeduna Hazrāt Faroque e Azam رضي الله وَتَعَالَىٰ عنه and spiritual lineage with Hazrāt Sultan-ul-Hind Khwaja Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه by only five chains of communication. He was born in Radoli. His Paternal Grandfather, Hazrāt Sheikh Dawood رحمة الله وَتَعَالَىٰ عليه who is related to Hazrāt Sheikh Nasiruddin Chiragh e Delhavi رحمة الله وَتَعَالَىٰ عليه migrated from Balkh during the reign of the Mongol, Halaku Khan. He reached Hindustan during the reign of Alaud Deen Khalji.** **However, Ulum-e-Batiniya (Knowledge of the Inner, Hidden Reality) attracted him with force. Even before completing his academic career he adopted solitude, wandering in the forest. After some time Divine inspiration guided him to Panipat. His arrival was revealed to Hazrāt Shaikh Jalaluddin رحمة الله وَتَعَالَىٰ عليه. The Sheikh desired to put him to test. He therefore instructed his Khudam (Attendants) to prepare a sumptuous feast for that**

73 HAZRAT KHWAJA MUHAMMAD JALALUDDIN (RADI ALLAHU ANHU) – Aal-e-Qutub Aal-e-Syed Abdullah Shah Ghazi (aalequtub.com) Tajalliyat-e-Khwajegaan-e-Chist by Maqsood Ahmed Sabiree. Miratul Asraar by Hazrāt Shaikh Rahman Chisti Sabiree Abbasi Alawi رحمة الله وَتَعَالَىٰ عليه.

day. Different varieties of food were set out. Fruits, etc. and even some forbidden items were spread out. A few beautiful horses with golden reins were tied outside the Khanqah.

Finally, Hazrāt Rudaulvi رحمة الله وَتَعَالَىٰ عليه arrived. Seeing the effects of the world at the door, he became disillusioned. When he saw the state of the food arrangements, he could no longer tolerate it. When he saw the forbidden items he was unable to remain. He then left. This show was enacted purely as a test. He wandered around the whole day. In the evening he arrived on the outskirts of a city. On inquiring, he was told that it is the city of Panipat. He was truly bewildered. He could not understand how he had forgotten the road. However, since there was no other logical possibility, he concluded that he had taken a wrong route and had arrived again at Panipat from where he had left in dismay. However, the same bewildering occurrence was repeated for another two days. All day long he would walk only to find himself back in Panipat in the evening. He was lost and dismayed. Suddenly he saw a man dressed in white. When he inquired about the road, the man replied:

"You have left the right road by Hazrāt Sheikh Jalaluddin رحمة الله وَتَعَالَىٰ عليه."

His bewilderment was further compounded.

He carried on walking until he met two people from whom he also inquired about the direction. Both gave the same reply which the man in white garb had given. He thus understood the reality of the situation. With a firm resolution he went to the Khanqah and fell at the feet of Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. He took Bai'at (Pledge of Allegiance) and after only a few days of spiritual striving, he gained the mantle of Khilafat.

He had much simplicity and gullibility in him. His brothers had made marriage arrangements for him, but he refused saying that they should free him from this burden.

However, after some time he did marry and had children. But, all of them died. Every child that was born would die after proclaiming 'Huq, Huq, Huq' (thrice). Once his wife broke down crying because every child died. He said:

"Now when a child is born, it will remain alive."

When the next child was born, it did not proclaim 'Huq, Huq, Huq', but remained alive.

Once Hazrāt رحمة الله وَتَعَالَىٰ عليه had prepared a big pot of food and had it put in the road, saying:

"Insha'Allah Ta'ala, people passing in the road will eat the food and it will not decrease."

For three days wayfarers ate of the food without it decreasing. Then a thought came into his mind: 'This will bring fame. Fame can bring about spiritual harm.' He then resolved:

"Allah Ta'ala is The Raziq. He is aware of His Creation."

	When he was convinced of the correctness of this thought, he dropped the pot on the ground, breaking it. **Hazrāt Shaikh ul Masha'ikh, Shah Abdul Quddus Gangohi رحمة الله وَتَعَالَىٰ عليه wrote in his book, Anwarul Uyun, that there are numerous miracles of Hazrāt Sheikh Rudaulvi رحمة الله وَتَعَالَىٰ عليه. Whoever wishes to know these in greater detail, should refer to his book.** **It was his regular practice to go early to the Masjid, i.e. at Awwal Waqt (when the Salaat time just commences). He would sweep the Masjid. However, the state of Istighraaq (Spiritual Distraction) was so dominant in him, that the Khudam had to repeatedly make him aware of the road to the Masjid.** **His Passing Away.** **Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه Passed away on the 15th Jaamaadil Aakhir in the year 836 or 837 Hijri. His Tomb is in the town of Rudauli in the District of Barabanki.** **He had a few sons. Each one of them was a Sahib-e-Karamat (Able to Perform Miracles) at birth. But life was not destined for them. Only one son, Hazrāt Sheikh Muhammad Arif رحمة الله وَتَعَالَىٰ عليه remained alive. The Silsilah was perpetuated through him. Besides him, Hazrāt Mian Farid Sheikh Bakthiyari رحمة الله وَتَعَالَىٰ عليه and others were also among the Khulafa of Hazrāt Shaikh Ahmad Abdul Haq Rudaulvi رحمة الله وَتَعَالَىٰ عليه.**[74] **Hazrāt Shaikh al Alam's رحمة الله وَتَعَالَىٰ عليه whole life was full of service of Islam and was the revival of Sunnism too.** **The presence of Hazrāt Ahmad Abdul Haq Abdāl Rudolvi's رحمة الله وَتَعَالَىٰ عليه Khankah in Rudauli was a Blessing during the Turmoil of Invasions of Timur and depredations of Outlaw Soldiery. This had led to the abandonment of Dehli and surroundings by the Chistiya Sillsila, or perhaps in consequence to their presequtions by the Sultans of Dehli. Their Khanqahs had been established in Malva, Deccan and Gujrat. The famed Saint of the Chistiya Nizamiya Sillsila, Ashraf Jehangir Simnami (Wisaal Sharif 813 AH) was present in Awadh. Nur Qutb e Alam was present in Pandova, Bengal (Wisaal Sharif 808 AH). If it had not been present, the entire Belt would have been bereft of the Presence of The Chistiya Sillsila with it's Baraka and Spirituality. Having been Established in the First Quarter of the 9th Century Hijri, The Khanqah in Rudali soon spread it's Blessing and came to be know far and wide. He emphaiszed the following:** **1. Establishment of Worship of Allah and Insistence of Non Ascribing of Partners (Tauheed).** **2. Living Life according to the Shariat.** **3. Rendering of Good Deeds.** **4. Sincerity and Honesty.**

74 Hazrāt Murad Ali Khan (R.A.)

	5. Declaration and Adherence to The Right Path (Huq). **Although many of his Spiritual Sillsila flourished through the media of his Khulafa, the number of Sillsilas emanating from Hazrāt Ahmad Abdul Haq Abdāl Rudolvi's رحمة الله وَتَعَالَىٰ عليه exceeded all others.**
770 AH 1368 CE	Chu Yuan-Chang, A Chinese Buddhist Monk Founds Ming Dynasty- A large Mongolian armada that may have numbered 145,000 men, landed at Hakozaki Bay. The Japanese were waiting for them and repulsed the attack. A typhoon then destroyed the Mongol fleet, leaving the Army to be killed or enslaved. On June 27, 1375 the French and English signed the Truce of Bruges. Under its terms, the British presence in France was limited to Calia, Brest, Bordeaux and Bayonne.
770 – 1044 AH 1368 – 1635 CE	The **Northern Yuan** was a dynastic regime ruled by the Mongol Borjigin clan based in the Mongolian Plateau. It operated as a rump state after the collapse of the Yuan Dynasty of China in 1368 CE and lasted until its conquest by the Jurchen-led Later Jin Dynasty in 1635 CE. The Northern Yuan Dynasty began with the end of Yuan rule in China proper and the retreat of the Yuan remnants led by Toghon Temür (Emperor Huizong of Yuan) to the Mongolian steppe. This period featured factional struggles and the often only nominal role of the Great Khan. Dayan Khan and Mandukhai Khatun reunited the entire Mongol nation in the 15th Century. However, the former's distribution of his Empire among his sons and relatives as fiefs caused the decentralization of the Imperial Rule. Despite this decentralization, a remarkable concord continued within the Dayan Khanid aristocracy, and intra-Chinggisid Civil War remained unknown until the Reign of Ligdan Khan (1604–1634 CE), who saw much of his power weakened in his quarrels with the Mongol tribes and was defeated by the Manchus. The last sixty years of this period featured the intensive penetration of Tibetan Buddhism into Mongolian society.
771 AH 1370 CE	**Wisaal Hazrāt Khawaja Shamsuddīn Amir Kulal رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه Passed Away in 772/1370 and was buried in Sukhar (Sokhar) near Bukhara. Sometimes Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه tomb is confused with the tomb of his grandfather (also Hazrāt Shams ud-Din Kulāl رحمة الله وَتَعَالَىٰ عليه). It is Shams ud-Din Kulāl (Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather) who is buried at Shahrisabz (Kesh); the Green City. Hazrāt Amir Kulāl's Grandfather had constructed the Madrasa Dor i Tilavat/ Dorut Tilavat (House of Mediation) and was buried here after his Passing Away. Later, Timur transferred the body of his father Turghai, to be near the Grave of Hazrāt Shams ud-Din (Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather). Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather was Turghai and Barlas Tribe's Spiritual Mentor. Majority of Timur's family is also buried at the same place. Recently, his tomb had been renovated under the orders of Uzbekistan's President.[75]**

	After Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Passing Away his descendants, propagated from his four sons: Burhanudeen, Shah, Hamzah, and Omar, continued to be associated with the Timurid and then Mughal Dynasty Kings and Princes as their friends and teachers. Hazrāt Amir Kulāl's Grandson Hazrāt Amir Kalan (Muhammad ibn Shah ibn Amir Kulālرحمة الله وَتَعَالَىٰ عليه) was entrusted with the education of young Ulugh Beg. Although Hazrāt Amir Kalan is renowned for his Religious Scholarship he was also well versed in mathematics and astronomy, and introduced these sciences to the young prince. At Ulugh Beg's Madrasa Amir Kalan was considered one of the top ten teachers (Madarris) with unparalleled proficiency in Ulum e Yaainia, Dinia and Ulum e Shar'iat.[76] Hazrāt Amir Sultan (Muhammad Shmsudeen ibn Ali ibn Burhanudeen ibn Amir Kulālرحمة الله وَتَعَالَىٰ عليه), another Grandson of Hazrāt Amir Kulāl married Ottoman Sultan, Bayezid I's daughter. After Babur established the Mughal Empire in India many of Hazrāt Amir Kulāl's descendants moved there and continued to enjoy an influence in the Mughal dynasty. They remained as teachers and mentors of Mughal Princes and Kings or their close friends. Last of these was Shah Abbas, tutor of Mughal King Farrukhsiyar. By the time Farrukhsiyar was enthroned the family had parted ways from Mughals. A gap of hundred years follows, after which the family comes to prominence with Hazrāt Sheikh Samad Aliرحمة الله وَتَعَالَىٰ عليه, one of the prominent students of Hazrāt Shah Abdul Azizرحمة الله وَتَعَالَىٰ عليه. Although his exploits as an engineering entrepreneur overshadows his scholarly work. His son Hakim Qadir Ali earned fame both as a Scholar and Doctor and his Great Grandson Shah Altaf was renowned as a Scholar and Scientist in the area around Delhi, and his school attracted many students from this area. After the founding of Pakistan, majority of Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Descendants moved to Pakistan.
	16. Hazrāt Khawaja Bahauddin Naqšhband Bukhariرحمة الله وَتَعَالَىٰ عليه . Naqšhbandiya Khalifa. **[77]His birth was in Muharram of the year 718 AH in the age of Hazrāt Khawja Ali al Ramitaniرحمة الله وَتَعَالَىٰ عليه, may Allah's Mercy and Good-Pleasure be upon him, viewing that Hazrāt Khawja Ali'sرحمة الله وَتَعَالَىٰ عليه decease was in the months of the year 721 AH. His birth and decease was in Qasru'l `Arfeen, a village one league (3 1/4 miles) away from Bukhara. The traces of Wilayah and the lights of Karamaat were apparent on his forehead since his childhood. His mother was reported to have said:** **"My Son Hazrāt Baha'uddinرحمة الله وَتَعَالَىٰ عليه said, and he was four years old, (This cow will give birth to a calf, and its forehead will be white),**

75 http://en.wikipedia.org/wiki/Amir_Kulal#cite_note-4
76 http://en.wikipedia.org/wiki/Amir_Kulal#cite_note-5
77 "Al Rashahāt".

	and after some months the cow gave birth as he said." **Hazrāt Khawja (Baha'uddin رحمـــة الله وَتَعَـالَىٰ عليه) was among the accepted Circle of Hazrāt Khwaja Muhammad al Baba Samasi رحمة الله وَتَعَالَىٰ عليه.** **teaching of the manners of the Way to him was externally by al Hazrāt Amir Kulāl رحمـــة الله وَتَعَـالَىٰ عليه but in reality he was 'Awaysi', taught by the spirituality of Hazrāt Khawja Abd'ul Khaliq al Ghujdawani رحمة الله وَتَعَالَىٰ عليه. And know that from the age of Hazrāt Khawja Mahmood al Anjir al Faghnawi رحمة الله وَتَعَالَىٰ عليه till the age of al Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه, they used to gather for Zikr vocally (i.e. audible, not internal Zikr). When Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه came, he quit the loud Zikr and chose the secret one because he was ordered by the spirituality of Hazrāt Khawja Abd'ul Khaliq al Ghujdawani رحمـــة الله وَتَعَـالَىٰ عليه to act according to 'Azama' (Firmness in religion) and avoid the 'Rukhsa'. So he avoided vocal Zikr to the point of going out from Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه session during the circle's gathering for Zikr. This used to weigh heavy on his companions who would get jealous of him, but Hazrāt Khawja رحمة الله وَتَعَالَىٰ عليه would not pay attention to them nor attempt to fix their (troubled) minds, yet he would not falter the least bit in serving or respecting the Amir رحمة الله وَتَعَالَىٰ عليه, and was submissive and compliant to his orders. As for the Hazrāt Amīr رحمـــة الله وَتَعَـالَىٰ عليه, he was attentive to him, his attention increasing daily. So (one day) several of his companions entered his seclusion and, out of envy, attributed some shortcoming to him (Hazrāt Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه). Hazrāt Al Amir Kulāl رحمـة الله وَتَعَـالَىٰ عليه answered nothing until his minor and eminent companions (about five hundred persons, as mentioned in "Al Rashahāt") gathered one day to build a Masjid. After finishing the building work they all gathered by the Amir رحمـة الله وَتَعَالَىٰ عليه. He then turned toward those who had bad opinions of Hazrāt Khawja Baha'uddin and used to attribute shortcoming to him in the Hazrāt Amir's رحمة الله وَتَعَالَىٰ عليه (presence) and told them:** **"You think this and this about Hazrāt Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه. All this thinking is erroneous and incorrect: Allāh سُبْحَانَهُ وَتَعَالَىٰ Has Accepted him but you did not know it, and my care and attention are (but) subsequent to His Acceptance, Most Eminent (is He)."** **After these words, he asked for Hazrāt Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه who was carrying brick for the building. When he came he turned to him and said:** **"My Son, I have performed the will of Hazrāt Khawja Muhammad Baba al Samasi رحمة الله وَتَعَالَىٰ عليه concerning you,"**[78] **he pointed to his breasts and said:**

78 Hazrāt Shah Naqshband Adapted from al Khani's al Bahja al Saniyya. Written by Anwar un Nabi. (Written by Sheikh Jibra'eel Fouad Haddad).

	“My breasts have dried in bringing you up, but your aptitude is high and strong. So I have permitted you to go in the Kingdom: If you find Sheikhs, ask them (spiritual education) according to your aptitude.” **Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه said, may Allāh's سُبْحَانَهُ وَتَعَالَىٰ Mercy be upon him:** **“These words from the Hazrāt Amir رحمة الله وَتَعَالَىٰ عليه were the cause for my trial (for, was I in the normal relationship of following to my Sheikh رحمة الله وَتَعَالَىٰ عليه, I would have been farther from trial and nearer to safety).”** **Then Hazrāt Khawja رحمة الله وَتَعَالَىٰ عليه accompanied Hazrāt Maulana Ārif رحمة الله وَتَعَالَىٰ عليه for seven years, then Hazrāt Qasim Sheikh, then Khalil Ata Hazrāt for twelve years. Then he traveled twice to Hijaz, accompanied by Hazrāt Khawja Muhammad Parsa رحمة الله وَتَعَالَىٰ عليه in the second journey. When they arrived to Khurasan, he sent Hazrāt Khawja Muhammad Parsa with the rest of his companions via Bāward to Naysabur and headed toward Harah to meet Hazrāt Maulana Zainuddin Abu Bakr al Tayabadi رحمة الله وَتَعَالَىٰ عليه and accompanied him for three days in Tayabad. Then he headed toward Hijaz (for Hajj), rejoined his companions in Naysabur, settled a while in Maru after returning from Hajj, then came to Bukhara and lived there the rest of his life. In his death bed Amir Kulāl رحمة الله وَتَعَالَىٰ عليه directed all his companions to follow Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه may Allāh سُبْحَانَهُ وَتَعَالَىٰ Have Mercy on him. They told him:** **“Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه does not Mention (Allāh سُبْحَانَهُ وَتَعَالَىٰ) by the vocal Zikr, so how can we follow him!”** **He said:** **“There is Wisdom in all that Allāh سُبْحَانَهُ وَتَعَالَىٰ Gave him, so do not Disobey him.”** **Hazrāt Al Sheikh Ahmad Ibn Illan said in his “Maqamaat”:** **“Hazrāt Khawja Ala'uddin al Attar رحمة الله وَتَعَالَىٰ عليه reported that the Khawja (Naqsh Band) used to say:** **“Among Allāh's سُبْحَانَهُ وَتَعَالَىٰ special care of me is that I was honored in my childhood days with the (attentive and blessed) “look” of the great Sheikh Hazrāt Khawja Baba Samasi, may Allāh سُبْحَانَهُ وَتَعَالَىٰ Sanctify his soul, and that he accepted me to be a “son” of his.”** **And he reported from Hazrāt al Khawja’s Grandfather that: “When three days passed after the birth of my (Grand) Son Hazrāt Baha'uddin, Hazrāt Khawja Baba al Samasi رحمة الله وَتَعَالَىٰ عليه arrived with a Group of his Companions to the Palace of Hinduvan. I had a complete loving and iraadah (“will” – to follow -) for his Eminence, and those who loved him where very numerous in that place. It crossed my mind to take this son of mine to him, so I placed on his chest some ‘Nazr’ (dedication to Allāh سُبْحَانَهُ وَتَعَالَىٰ) and took him with total Supplication and Humility, upon which he said, may Allāh سُبْحَانَهُ وَتَعَالَىٰ Be Well-Pleased with him**

	“This is my Son, and I have accepted him,” then he turned his face toward the companions and said to Hazrāt al Syed Kulāl رحمة الله وَتَعَالَىٰ عليه, who was in that session: **“How many a time when I reached this place did I tell you that this fragrance has increased, and it is as if that child has been born, for the fragrance is coming stronger; this child is that person, and I hope he will be (an object of) following to the world.”** **It was also related from Hazrāt Khawja Ala'uddin, that during the “administration” of Hazrāt al Khawja (Baha'uddin) رحمة الله وَتَعَالَىٰ عليه, one of Hazrāt al Khawja Muhammad Baba Samasi’s رحمة الله وَتَعَالَىٰ عليه companions was once in the Hinduvan Palace and used to say that before the birth of Hazrāt al Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt al Khawja Baba used to come often to the Hinduvan Palace and mention in his company’s sessions that Qasru’l Hinduvan (the Hinduvan Palace) would soon become Qasru’l `Arfeen (The Palace of Gnostics), and praise be to Allāh سُبْحَانَهُ وَتَعَالَىٰ, Hazrāt al Khawja Baba’s Blessed (intuitive) Breath has appeared in this age.** **Some qualities of the Way’s Imam, the Rescue (Ghaus) of Creation (in his Age), the Allah سُبْحَانَهُ وَتَعَالَىٰ Scholar, Temple of The Eternally Besought (Samad), Allah’s سُبْحَانَهُ وَتَعَالَىٰ Argument over Gnostics and His Gift to the worlds, the Reviver of the Master of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Sunnah, refuge of the poor and needy (to Allah سُبْحَانَهُ وَتَعَالَىٰ), source of the Siddiqi secrets (pertaining to Hazrāt Abu Bakr al Siddiq), center of Bustami sciences, whose beginnsing is the end and whose end has no limit, Hazrāt Baha'ul Haq Wa’l Haqiqah Wa’d Din رحمة الله وَتَعَالَىٰ عليه, known as Shah Naqsh Band رحمة الله وَتَعَالَىٰ عليه, al Sheikh Muhammad al ‘Uwaysi al Bukhari رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ Sanctify his innermost (soul) and Pour upon us and those treading (the Way) his spiritual abundance (‘Faiz’) and righteousness.**
771 – 912 AH 1370 – 1507 CE	Transoxiana and Afghanistan. Timurid Dynasty.
771 – 913 AH 1370 – 1507 CE	The Timurid Dynasty self-designated as Gurkani, was a Sunni Muslim Dynasty or clan of Turco-Mongol origin descended from the warlord Timur (also known as Tamerlane). The word "Gurkani" derives from "Gurkan", a Persianized form of the Mongolian word "Kuragan" meaning "Son-in-law". This was an honorific title used by the Dynasty as the Timurids were in-laws of the line of Genghis Khan, founder of the Mongol Empire, as Timur had married Saray Mulk Khanum, a direct descendant of Genghis Khan. Members of the Timurid Dynasty signaled the Timurid Renaissance, and they were strongly influenced by Persian culture and established two significant empires in history, the Timurid Empire (1370–1507 CE) based in Persia and Central Asia, and the Mughal Empire (1526–1857 CE) based in the Indian subcontinent.

	Origins. The origin of the **Timurid Dynasty** goes back to the Mongol tribe known as Barlas, who were remnants of the original Mongol Army of Genghis Khan, founder of the Mongol Empire. After the Mongol conquest of Central Asia, the Barlas settled in what is today Southern Kazakhstan, from Shymkent to Taraz and Almaty, which then came to be known for a time as *Moghulistan* – "Land of Mongols" in Persian – and intermingled to a considerable degree with the local Turkic and Turkic-speaking population, so that at the time of Timur's Reign the Barlas had become thoroughly Turkicized in terms of language and habits. Additionally, by adopting Islam, the Central Asian Turks and Mongols adopted the Persian literary and high culture which had dominated Central Asia since the early days of Islamic influence. Persian literature was instrumental in the assimilation of the Timurid elite to the Perso-Islamic courtly culture.
771 – 807 AH 1370 – 1405 CE	Amir Timur Gurigan, The Lame. Turco-Mongol conqueror who founded the Timurid Empire in and around modern-day Afghanistan, Iran and Central Asia, becoming the first ruler of the Timurid Dynasty. As an undefeated commander, he is widely regarded as one of the greatest Military leaders and tacticians in history. Timur is also considered a great patron of art and architecture, as he interacted with intellectuals such as Ibn Khaldun and Hafiz-i Abru and his Reign introduced the Timurid Renaissance. Timur continued throughout his life to portray himself as the restorer of Chinggisid rights. He justified his Iranian, Mamluk, and Ottoman campaigns as a re-imposition of legitimate Mongol control over lands taken by usurpers." To legitimize his conquests, Timur relied on Islamic symbols and language, referred to himself as the "Sword of Islam". He was a patron of educational and religious institutions. He converted nearly all the Borjigin leaders to Islam during his lifetime. Timur decisively defeated the Christian Knights Hospitaller at the Siege of Smyrna, styling himself a *Ghazi*. By the end of his Reign, Timur had gained complete control over all the remnants of the Chagatai Khanate, the Ilkhanate, and the Golden Horde, and even attempted to restore the Yuan Dynasty in China. Timur's armies were inclusively multi-ethnic and were feared throughout Asia, Africa, and Europe, sizable parts of which his campaigns laid waste. Scholars estimate that his Military campaigns caused the deaths of 17 million people, amounting to about 5% of the world population at the time. Of all the areas he conquered, Khwarazm suffered the most from his expeditions, as it rose several times against him. Timur was the Grandfather of the Timurid Sultan, Astronomer and Mathematician Ulugh Beg, who ruled Central Asia from 1411 to 1449 CE, and the Great-Great-Great-Grandfather of Babur (1483–1530 CE), founder of the Mughal Empire, which then ruled almost all of the Indian subcontinent.

774 AH 1372 CE	Revival Of Hundred Year War off La Rochelle- The Hundred Years War resumed when the French fleet defeated the British fleet off La Rochelle y France. The French were helped by a powerful fleet from Castile.
776 AH 1375 CE	**Birth Hazrāt Syedna Sheikh al Kabir al Mo'ammar Makhdum Bandagi Shah Qutbuddin bin Malik bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رحمة الله وَتَعَالَىٰ عليه.** **He was born Blind, in Jaunpur, India, without even a Trace of Eyes in his Blessed Face and yet he could see from his very childhood. It is said that the Zikr e Jehar, which he caonstantly recited, was responsible for his discernment.** **He Belongs to the Famous Qutbi Sadaat** **According to one Tradition Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was a young child in 826 AH; 1423 CE. It the year when Sultan Ibrahim Sharqi had The Fort constructed in 'Koh Kantat' and named it as Jannatabad.[79] When Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saw him Playing with some Children. Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه is reported to have said, 'My Entire 'Sair O Sihayat' (Travel and Tourism) was in order to Instruct this Child."[80]** **Hazrāt Shah Abd ur Rahman Janbaz Qalandar رحمة الله وَتَعَالَىٰ عليه , Khalifa of Hazrāt Shah Abd us Salaam Qalandar, Khalifa of Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه, wrote, in one of his Letters that Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه told Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه that there will be a boy in Jaunpur who will be Blind but will Spread the Sillsila Qalandariya throughout India.[81] Perhaps this is why Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه has written in Akhbar ul Akhyar that Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was the Khalifa of Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه even though Hazrāt Shah Khizr Rumi had Passed Away in 750 AH 26 years before Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was born.** **Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه further writes that when Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was Awarded Khilafat by Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه he went to Jaunpur, this makes a difference of 142 Years.**
781 AH 1379 CE	**Wisaal Sharif Hazrāt Mir Syed Hassan Qadri Baghdadi bin Hazrāt Shah Musa Qadri رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away on 26th Saffar Al Muzaffar, 781 AH 1379 CE, in Baghdad Shareef and is enshrined in His Ancestral Graveyard in Baghdad Sharif.[82]**

79 Munaqib al Qalandar.

80 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 61 (62).

81 Ashiqan e Elahi, p. 13.

82 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 174.

	25/ 22. Hazrāt Mir Syed Ahmad Jilani bin Hazrāt Mir Syed Hassan Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **In keeping with his Forebears, he too was born and raised in Baghdad Sharif and was the illustrious son of Hazrāt Mir Syed Hassan Qadri Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **His his Father before him, he too was eductated by his Father, accepted as Murid and raised to the Masnad e Khilafat.**[83] **He was a Scholar of repute and a Great Orator and Teacher. Thousands of Sinners were guided to the Right Path of Rectitude through his erudition and Training, while even those of High Stations were wont to receive Blessings and Attainment from Him.**
782 – 832 AH 1380–1429 CE	Al-Kashi "contributed to the development of decimal fractions not only for approximating algebraic numbers, but also for real numbers such as pi. His contribution to decimal fractions is so major that for many years he was considered as their inventor. Although not the first to do so, al-Kashi gave an algorithm for calculating nth roots which is a special case of the methods given many centuries later by Ruffini and Horner."
782 – 815 AH 1380–1412 CE	**Jalal al-Din Khan ibn Tokhtamysh** was the Khan of the Golden Horde in 1411–1412 CE. He was the Son of Tokhtamysh, Khan of the Golden Horde until 1395. He is also famous for his written history of the Mongol Empire. He is also known as the *Green Sultan*. Tokhtamysh tried to regain his Khanate with Lithuanian aid, but was defeated in 1399 CE. He continued his campaign until he died c. 1405 CE. Jalal al-Din then fled to Lithuania. He too sought assistance from the Lithuanian Grand Prince Vytautas the Great. In 1410 CE, he fought under Vytautas in the victory at Grunwald against the Teutonic Order. The next year, while Edigu (the real power in the Khanate) was in Khwarezm, Jalal al-Din returned to the Golden Horde. With Lithuanian support, he overthrew Khan Temur (Son of Temur Qutlugh), and retook the throne of Sarai. Sometime after 1411 CE he minted coins bearing his name. According to a Russian chronicle, Jalal reigned for about a year, until he was murdered by his brother Karim Berdi.
782 AH 1380 CE	**Wisaal Makhdum e Jehan, Hazrāt Makhdoom Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه.** **Works:** **His Works consist of four categories viz Talifaat, Maktoobat, Treatises and Mystic Utterances. There exist three Sets of His Maktoobat, twelve Treatises, ten Collections of Mystic Utterances: Malfoozat while Only one book entitled مطلب الطاتلب Mataaleb ut Talib known as شرح آداب المريدين of the Sheikh رحمة الله وَتَعَالَىٰ عليه is now available. This was written between Rabi ul Awwal 765 AH**

83 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma’arifat, pg 174.

	and Zil Hajja January 1364 and August 1365 AD. Mataaleb ut Talib is an explanation of the book which was written in Arabic by the founder of Shurwardiya Order of the famous Sufi Concatenation. Hazrāt Sheikh Ziayaudin Abu Najīb Abdul Qahir Mohammad bin Abdullah Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 562 AH 1167 CE) with a purpose for the guidance and instructions of the followers of this Sillsila. Later. on the request of a Murid named Hazrāt Qazi Ashraf alias Ashraf bin Rukn رحمة الله وَتَعَالَىٰ عليه it was translated into Persian by Sheikh Sharfuddin Ahmad رحمة الله وَتَعَالَىٰ عليه with the title شرح آداب المريدين Sharh e Adaab ul Murideen. The Sheikh رحمة الله وَتَعَالَىٰ عليه had started writing this book in the month of Rabi ul Awwal 765 AH and completed it in Zil Hajja. This title was printed partly in Alpanch Press, Patna. which contains 125 pages only. **Maktoobat e Saddi.** **Maktoobat e Do Saddi.** **Maktoobat Bist O Hasht.** **Fu'aid Rukni.** **Sharh Adaab ul Murideen.** **Madan ul Ma’ani.** **Aqaid Sharfi.** **Irshad us Salikeen.** **Irshad us Talibeen.** **Ajuba e Kakoi.** **Aurad e Khurd.** **Aurad e Aust.** **Aurad e Kalan.** ***Malfuzaat:*** **Madan ul Ma'ani.** **Khawan Pur Ni'amat.** **Ganj e La Yafa.** **Monis ul Murideen.** **Bahr ul Ma’ani or Tofah e Ghaibi or Kanz ul Ma’ani.** **Fawa'id ul Ghaibi.** **Malfooz us Safar.** **Rahat ul Qulūb.**
	23. Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه bin Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila. **Hazrāt Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه, a remote descendant of Hazrāt Shaikh Ibrahim b. Adham رحمة الله وَتَعَالَىٰ عليه, was the eldest son of Sultan Shamsuddin Balkhi, who, it is said, was a Prince of Balkh and had Abdicated the Throne, came to India and settled at Bihar Sharif. But a later source says he was in the service of the Sultan of Delhi,**

	Later he left the Royal Service[84] and took up a life of Mendicant and came to Bihar in search of a Spiritual Master and became the Disciple of Hazrāt Shaikh Ahmad Charmposh رحمــة الله وَتَعَـالَىٰ عليه (W. 1374-5 CE) of Bihar Sharif,[85] settled there and invited his Family from Delhi to come over to Bihar Sharif.[86] **His Family Members preferred Ascetic life, abandoned Worldly Pleasures, leaving behind all valuable and precious, mundane paraphernalia at Delhi they came to Bihar, On reaching Bihar Sharif, Sultan Mu'iz became the disciple of Hazrāt Shaikh Ahmad Charmposh رحمة الله وَتَعَالَىٰ عليه but Hazrāt Maulana Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه joined the company of Hazrāt Shaikh Sharfuddin Manari رحمــة الله وَتَعَـالَىٰ عليه He was very much impressed by his learning and piety and ultimately became2 his disciple. But the Hazrāt Shaikh رحمة الله وَتَعَالَىٰ عليه instructed him to reacquire Knowledge of the Sharı'at (Islamic Law). which is essential for adopting the Mystic Path (Tariqat). He further pointed out that whatever he had learned earlier was with the aim of acquiring Fame and Worldly Gains. He then should Devote himself to his studies with Sincerity and not with Worldly Gains. He then proceeded to Delhi.[87] On reaching Delhi, he became a Teacher in the College (Kushak) built by Sultan Firoz Shah Tughlaq (1351-88 CE), Drawing a handsome salary of 5,000 Tankas,[88] he is reported to have worked for two years. One day he was attending 'Sama' (Audition Session), the Musicians sang Some Verses which made such a tremendous effect on him that he fell in ecstasy and in that condition he fell down on ground from the building and as it is reported remained unhurt, after that he gave up the Job and all his belongings and returned to Bihar Sharif, joined the Company of his Pir (Hazrāt Shaikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه), where he adopted the Mystic Discipline.[89]** **He married a number of women but divorced them and retained only a concubine named, Bibi Zia, at her earnest appeal.[90]**

84 Manaqib ul Asfiya. Ms. Ff,36-7; Gauharistan, Ms, f,66-a.

85 He was the Maternal Grandson of Hazrāt Shaikh Shahabuddin Pir Jagjot رحمة الله وَتَعَالَىٰ عليه of Jethauli and Cousin (Maternal) of Hazrāt Shaikh Sharfuddin Itoneri رحمة الله وَتَعَالَىٰ عليه, He was son of Musa Hamdani رحمة الله وَتَعَالَىٰ عليه who claimed to be the descendant of Hazrāt Imam Hussain, He became a disciple of Hazrāt Shaikh Ainuddin Ain ul Haq Suhrawardi رحمة الله وَتَعَالَىٰ عليه whose spiritual lineage came from Hazrāt Shaikh Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه, He Passed Away, most probably in 1364 CE, His Tomb is located to the East of a Plain Area, called Logani, which is Famous as Ambar Dargah, in Bihar Sharif, R.R.Diwakar, Op.Cit, p,453; Qeyamuddin Ahmad Op.Cit. PP.396-9.

86 Manaaib-al-Asfiva. Ms, f,151; Monis-iil-Qulub. Maj 33, f.l85.

87 In a letter addressed to one of his friends, Hazrāt Maulana Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه wrote. It is about five months that I came here and have occupied a place in old Delhi (Delhi e Kuhna) under the conviction and in expectation of pursuing the path of the mendicants", see, Maktv;^bat-Hazrāt Muzaffar Balkhi رحمة الله وَتَعَالَىٰ عليه. L-132.

88 The figure however seems to be rather exaggerated, it is not clear whether the amount was paid per month or annum, see, Monis ul Qulub Ms. f.85.

89 Manaaib-ul-Asfiva. Ms. f.38.

	After the Passing Away of his Pir رحمة الله وَتَعَالَىٰ عليه he carried out the mission of his Hazrāt Shaikh رحمة الله وَتَعَالَىٰ عليه and effectively organized his Sillsila, made a number of Disciples,[91] trained them through his letters145 and popularized the principles and teachings of Firdausi Order.
783 AH 1381 CE	War of Chioggia- The Venetians and the Genoans fought in the War of Chioggia. The Genoans blockaded the Venetians after seizing Chioggia. The Venetian fleet under Vittoria Pisano defeated the Genoans. This began the golden age of Venice.
783 AH 1381 CE	The Peasants Revolt- A rebellion led by Wat Tyler created anarchy throughout England. 30,000 rioters converged on London. Once there, they burned a number of public buildings and beheaded the archbishop of Canterbury. King Richard made promises to meet the rioters demands, however the next day Tyler was killed and the revolt was put down.
784 – 922 AH 1382 – 1517 CE	Mamluk Dynasty (Circassian [Burji]).
785 AH 1383 CE	**Wisaal Sharif Hazrāt Syedna Jallaluddin Bukhāri Kabir ul Auliya az Makhdum Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Works:** **Manaqib Al Asfiya.** **Safar Nama Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Risala Dar Halaat Safiuddin Gazruni رحمة الله وَتَعَالَىٰ عليه.** **Manaqib Al Wilayat.** **Khazana Jallali.** **Jawahar Jallali.** **Mazhar Jallali.** **Jame ul Uloom (Persian, Urdu Translation Ad Dar Al Manzum).** **Hand Written Qurān Sharif.** **Works Collection, Manaqib Al Makhdum.** **Siraj ul Hidaya.** **Muqarar Nama.**
	23. Hazrāt Qazi Syed Abdul Malik Al Maroof Syedna Ajmal Bhairaichi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya Sillsila. **Hazrāt Qazi Syed Abdul Malik رحمة الله وَتَعَالَىٰ عليه was Initiated into many Sillasil. He had Khilafat Ba Ijazat from Hazrāt Syedna Jallaluddin Bukhāri Makhdum Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه in The Chistiya Nizamiya, Qadiriya and Shurwardiya Sillasil. He also Held Khirqa e Khilafat from Hazrāt Qazi Sheikh Qaumuddin Dehlavi رحمة الله وَتَعَالَىٰ عليه who was a Khalifa of Hazrāt Naseeruddin Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه**

90 Monis-til-Qulub. Ms. Maj.78, f.408.

91 Among his chief disciples (l) Maulana Qamanjadin Balkhi رحمة الله وَتَعَالَىٰ عليه his younger brother. (2) Hazrāt Shaikh Jamal Auliya Awadhi رحمة الله وَتَعَالَىٰ عليه, whose grave is located at Bihar Sharif near the Tomb of Hazrāt Shaikh Sharfuddin Manari) رحمة الله وَتَعَالَىٰ عليه Hazrāt Shaikh Hussain Mu'iz Bailchi رحمة الله وَتَعَالَىٰ عليه are prominent.

	also in Chistiya Nizamiya Sillsila. He is also reported to have Khilafat from Hazrāt Qutb Madar رحمة الله وَتَعَالَىٰ عليه in the Qalandariya Sillsila. He was also initiated into and held Khilafat Ba Ijazat in the Badiyyia Madariyya (Madariyya Qalandariya) Sillsila. Also from The Naqshbandiya from Hazrāt Shah Abdul Huq رحمة الله وَتَعَالَىٰ عليه.[92] **He is famous for having engaged in a Manazara (Religious Arguement) with Malik ul Ulema Qazi Shahabuddin Daulatabadi in the Court of Sultan Ibraheen Sharqi.**
787 AH 1385 CE	Portugal Free from Spain- The Portuguese fought Castile at the Battle of Ajubarrota. The Portuguese were led by John the Great. His victory insured the independence of Portugal.
790 – 791 AH 1388–1389 CE	Ghiyas-ud-Din Tughluq II Tughluq Khan, was the Son of Fateh Khan, the Grandson of Feroze Shah. He was a Sultan of the Tughlaq Dynasty of the Delhi Sultanate. However, a succession crisis started almost immediately with Muhammad Shah ibn Feroze Shah staking his claim with the support of his brother Zafar Khan's Son Abu Bakr Khan. Tughluq Khan dispatched troops against his Uncle towards the foot of the hills of Sirmur. Muhammad Shah ibn Feroze Shah after a brief battle took shelter in the fort of Nagarkot, and Tughluq Khan's Army returned to Delhi without pursuing him any further due to the difficulties of the venture & terrain. Eventually though some Amirs joined Abu Bakri Khan Son of Zafar Khan and Grandson of Sultan Feroze Shah Tughluq and plotted to assassinate Tughluq Khan. In 1389 CE they surrounded the Sultan and Khan Jahan, his vizier and, put them to death and hung up their heads over the gate of the City; the duration of the Reign of Tughluq Khan, was five months and eighteen days.
791 AH 1389 CE	**Wisaal Hazrāt Khawaja Bahauddin Naqšhband Bukhari رحمة الله وَتَعَالَىٰ عليه.** **Quoting from al Rashahāt: Hazrāt Maulana Muhammad Miskeen رحمة الله وَتَعَالَىٰ عليه who was among the greatest of his age said:** **When Hazrāt Sheikh Nuruddin رحمة الله وَتَعَالَىٰ عليه Passed Away, Khawja Baha'uddin attended the condolences in the City of Bukhara. His companions distressed with unattractive sounds. Those present were repulsed by their distress and admonished them suppressed them. Everyone present made some comment, and Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه said: When my time will come, I will teach you how to die.** **Hazrāt Maulana Muhammad رحمة الله وَتَعَالَىٰ عليه said:** **Thus I was awaiting his end. So when Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه fell fatally ill he left his house and entered the 'Khalwah' (place of seclusion). His companions were with him and he was counseling them with compassion, turning (his attention) frequently toward them. In the "last breath" he stretched his hands in prayer for a long while then wiped his**

92 Tahreeqh Naqshbandiya Abul A'aliya.

	hands over his face and departed. And he said (i.e. the author of Al Rashahāt, Hazrāt Khawja Ubaidullah Ahrarرحمـة الله وَتَعَـالَىٰ عليه): Hazrāt Khawja Ala'uddin al Ghujdawaniرحمة الله وَتَعَالَىٰ عليه said: **I was present when he was dying. When he saw me he said: "O Ala'uddin, bring food and eat." So, in obedience to his order I ate a mouthful or two. He closed his eyes then opened them. When he saw me he said: "eat," (which repeated) four times. And they were thinking about whom the Khawja will appoint for Khilafat (succession of his position), the education of 'Murideen' and their guidance, so he said with clairvoyance: "Do not perturb me at this time; this matter is not in my hand. If Allahسُبْحَانَهُ وَتَعَالَىٰ Gives you that state, then it will be the 'Rukhsa' (provisional permission) for you to educate unaccomplished persons."** **Hazrāt Khawja `Aliرحمة الله وَتَعَالَىٰ عليه said:** **"The Hazrāt Khawja (Baha'uddinرحمة الله وَتَعَالَىٰ عليه) ordered me to dig the grave. When I was finished I came back to him and the question crossed my mind about who will he appoint in his place. He said with his clairvoyance: "My words are those I spoke in the Hijaz journey", meaning: "Whoever wants to follow me, let him follow Hazrāt Khawja Muhammad Parsaرحمة الله وَتَعَالَىٰ عليه". Then he departed in the second following day."** **Hazrāt Khawja Ala'uddin al Attarرحمة الله وَتَعَالَىٰ عليه said:** **"During his last moments, I started reading Surah 'Ya Seen'. When I read half the Surah, numerous lights appeared, so I stopped reading 'Ya Seen' and worked on the "Purified Word" (La Ilaha Illa Llah), then his breath stopped. He was seventy three years old and Passed Away in the night of Monday, the thirteenth of Rabi Al Awwal, 791 AH."**
	17. Hazrāt Khawaja Yaqub al Charkhiرحمـة الله وَتَعَـالَىٰ عليه. Naqšhbandiya Sillsila.[93] [94]**The great Naqšhbandi Sheikh and student of Hazrāt Khwaja Baha al Din Naqshbandرحمة الله وَتَعَالَىٰ عليه, Hazrāt Maulana Ya'qūb Charkhiرحمة الله وَتَعَالَىٰ عليه (851-762 AH) was not only a Sufi master but also a reputed Islamic Scholar.** **His full name was Hazrāt Ya'qūb bin Usmān bin Mahmūd Ghaznavi Charkhiرحمة الله وَتَعَالَىٰ عليه. He was born around 762 AH (1360/61) and passed away to the eternal world on Saturday 5 Safar 851 AH (22 April 1447). His shrine, according to some research scholars, lies 5 kilometers West of Dushanbe the capital of Tajikistan.** **He was born in the city of Jarkh, a suburb of Ghazni, between the two cities of Kandahar and Kabul, in Transoxiana. In his youth he went to the city of Herat to educate himself. He then went to Egypt where he learned the sciences of Shar'iat and logic. He memorized the Qurʾān as well as 500,000**

93 Written by Anwar un Nabi.

94 http://www.maktabah.org/en/item/2145-risail-charkhi

Ahadith, both the correct and the false. One of his teachers was Hazrāt Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه, known as the Encyclopedia of the Age. He continued his education until he reached the level where he could give Fatwas (legal decisions) on any matter that faced Muslims. He was a Mujtahid Mutlaq (capable of independent legal reasoning) in the two types of Knowledge, external and internal. He returned to his country and followed Hazrāt Baha'uddin Naqshband رحمة الله وَتَعَالَىٰ عليه then Alauddin al Attar رحمة الله وَتَعَالَىٰ عليه to educate himself in the hidden knowledge.

Of his teacher in Spiritual Knowledge he said,

"I was sincere and loyal in my love for Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه before I even knew him. When I got the 'Ijaza' (Permission) to be a Mujtahid Mutlaq and to give Fatwa, I went back to my country and I went to visit him and pay my respects. I said to him, with complete humbleness and obedience, "Please keep me always in the Essence of your Vision." He said, "You came to me on your way back to your country of Jarkh?" I said to him, "I love you and I am your servant because you have the greatest fame and you are accepted by everyone." He said, "That is not a good enough reason for me to accept you." Then I replied, "O my Sheikh رحمة الله وَتَعَالَىٰ عليه, the The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said in his authentic hadith, 'If Allah سُبْحَانَهُ وَتَعَالَىٰ loves someone, he will influence the hearts of people to love that person as well.'" Then Hazrāt Baha'uddin رحمة الله وَتَعَالَىٰ عليه smiled and said, "I am the spiritual inheritor of Azizan رحمة الله وَتَعَالَىٰ عليه. What you say is true." When he said this phrase I was so surprised, because I had heard in a dream one month before, a voice saying to me "Be the Murid of Hazrāt Azizan رحمة الله وَتَعَالَىٰ عليه." At the time I didn't know who Hazrāt Azizan رحمة الله وَتَعَالَىٰ عليه was. But he mentioned the word as if he had been aware of the dream. Then I took his leave. He said, 'You may go, but let me give you a gift by which you will remember me.' He gave me his turban. He said, 'When you see this or use it you will remember me, and when you remember me you will find me and when you find me you will find your Way to Allah سُبْحَانَهُ وَتَعَالَىٰ."

"He told me, 'On your way back to your Country of Balkh, if you meet Hazrāt Maulana Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه, keep your heart from gossiping in his presence because he is a great Saints and he will scold you.' I said to myself, 'I am going back to Herat by way of Balkh, but I am not going through Kawlak, where Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه is living. So I don't think that I will see him.' But on the way an event occurred to the caravan with which I was traveling and obliged us to go by way of Kawlak. I remembered the words of Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, 'If you pass by Kawlak, then visit Hazrāt Sheikh Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه.' It came to my heart that Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه caused the event to occur so that I would go to visit the Sheikh.

	When we arrived in Kawlak, it was very dark, with no stars in the sky. I went to the mosque to ask about Hazrāt Maulana Tajuddin Kawlaki رحمة الله وَتَعَالَىٰ عليه. One person came to me from behind a pillar and said to me, 'Are you Ya'qub al Charkhi رحمة الله وَتَعَالَىٰ عليه?' I was astonished. He said, 'Don't be surprised. I knew you before you came here. My Sheikh, Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, sent me to take you to Hazrāt Sheikh Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه.' On the way to see him, we met an old man, who said, 'O my son, our way is full of surprises. Whoever enters it cannot understand it. The seeker must leave his mind behind.' We then entered the presence of Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه and it was very difficult to keep my heart free from any gossip. Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه gave me a piece of spiritual knowledge that he possessed and which I had never heard before. All that I had learned was nothing compared to this knowledge. I was so happy with my Sheikh, Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, and the way in which he arranged for me to

	meet with Hazrāt Maulana Tajuddin, that my love for him increased greatly." **He was a direct Disciple of the Founder of the Naqšhbandi Tariqah, Hazrāt Khwājā Muhammad Bahāuddīn Naqshband Bukhārī رحمة الله وَتَعَالَىٰ عليه, and had also received Khilafat from him. However, after the Sheikh's demise, he also benefited from the spiritual blessings of Hazrāt Khwājā Alā'uddīn Aṭṭār رحمة الله وَتَعَالَىٰ عليه who was the spiritual successor of Hazrāt Khwaja Naqshband رحمة الله وَتَعَالَىٰ عليه.** **His Son, Hazrāt Maulana Yūsuf Charkhi رحمة الله وَتَعَالَىٰ عليه was also a great Sufi. However his chief successor was Hazrāt Khwaja Ubaidullah Ahrār رحمة الله وَتَعَالَىٰ عليه (895-806 AH).** **One day Hazrāt Maulana Ya'qūb رحمة الله وَتَعَالَىٰ عليه asked his student Khwaja Ahrar رحمة الله وَتَعَالَىٰ عليه that I have heard that Hazrāt Sheikh Zain ad Dīn Khwāfī رحمة الله وَتَعَالَىٰ عليه (one of his earlier colleagues) does interpretations of dreams and (Spiritual) Visions. Is that true? Hazrāt Khwaja Ahrar رحمة الله وَتَعَالَىٰ عليه replied, "Yes my Master, its true". Then he went into a state of unconsciousness. Later he raised his head and recited following verses.** **چون غلام آفتابم همه از آفتاب گویم، نه شبم نه شب پرستم که حدیث خواب گویم** **(As I am a servant of the sun, I speak all of the sun. I am neither night nor a night-worshiper that I talk of dream stories.) (rough translation)** **He wrote some books and short Treatises (Risalah), listed here:** **1. Tafsir Hazrāt Ya'qub Charkhi رحمة الله وَتَعَالَىٰ عليه (Persian) تفسیر یعقوب چرخي.[95]** **2. Risalah Na'iyah (رساله نائیه).[96]** **3. Risalah Unsiyyah (رساله اُنسیه).[97]** **4. Sharah Rubai Hazrāt Abu Saeed Abu al Khair رحمة الله وَتَعَالَىٰ عليه**

95 This is a Tafsīr (exegesis) of the first chapter Fateha and the last two Ajza of the Holy Qurʾān. Completed in 851 AH (1447), it has been published multiple times. First published probably in 1891 in Lucknow, the recent Farsi edition was published in 2004 by Ar Rahim Academy, Azamnagar, Karachi. A number of Urdu translations are also published, most recently by Zia ul Qurʾān Publications Lahore which is also available on maktabah.org. Another translation with research notes was done by Muhammad Nazir Ranjha and published in 2005. It is available here.

96 This is a commentary over the preface of Masnavi, the great book of Persian poetry by Hazrāt Maulana Jallaluddin Rumi رحمة الله وَتَعَالَىٰ عليه. The Farsi edition was first published in 1336 AH by Anjuman-e Tarikh-e Afghanistan, Kabul. Its Urdu translation by Muhammad Nazir Ranjha was published in 1978 by Islamic Book Foundation Lahore, second edition was published in 2004.

97 This contains merits of keeping Wuzu at all times, merits of Zikr al Khafi according to the Naqšhbandi method, merits of Nawāfil, and some quotes (sayings) of Hazrāt Khwaja Baha'uddin Naqshband رحمة الله وَتَعَالَىٰ عليه and Khwaja Ala'uddin Attar رحمة الله وَتَعَالَىٰ عليه, may Allah be pleased with them. Its Urdu translation by Muhammad Nazir Ranjha, accompanied with the original Persian text, is published and available at maktabah.org. It is also included in the book Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009. Another Urdu translation by Iqbal Ahmad Faruqi is published in a collection of Naqšhbandi writings and is available here.

	(Jamāliah or Hūrāiya جمالیه، حورائیه، شرح رباعي ابو سعيد ابي الخير.[98] **5. Risalah Abdaliah (رساله ابداليه).[99]** **6. Sharh Asma Allah (شرح اسماء الحسنیٰ سُبْحَانَهُ وَتَعَالَىٰ.[100]** **7. Tariqah Khatm Ahzab (طريقه ختم احزاب).[101]** **8. Risalah about signs of Qiyamah (رساله درباره اصحاب و علامات قيامت).[102]** **9. Translation of Holy Qurʾān into Tajik.[103]**
791 – 792 AH 1389–1390 CE	Sultan Abu Bakr Shah, was a Muslim Turkic ruler of the Tughlaq Dynasty. He was the Son of Zafar Khan and the Grandson of Sultan Feroze Shah Tughluq. After Ghiyas-ud-Din Tughluq II (who had succeeded Sultan Feroze Shah Tughluq) was murdered, Abu Bakr became ruler of the Tughlaq Empire. However, his uncle, Muhammad Shah, also desired to be ruler, and struggled against Abu Bakr over the control of the throne. Abu Bakr was defeated in August 1390 CE. After his defeat, Abu Bakr was imprisoned in the fort of Meerut and died soon after.
792 – 796 AH 1390 – 1394 CE	Nasiruddin Muhammad Shah III. Muhammad Shah succeeded him as King, Reigning from 1390 to 1394 CE. He was a Son of Sultan Feroze Shah Tughluq and was ruler of the Muslim Tughlaq Dynasty. When Sultan Abu Bakr Shah Tughluq became ruler of the Tughlaq Empire. Muhammad Shah as his uncle was opposed to him, and struggled against Abu Bakr over the control of the throne. Eventually Abu Bakr was defeated, and Muhammad Shah succeeded him as King, reigning from 1390 to 1394.

98 This manuscript is kept in the Markaz Tahqīqāt Fārsi Iran wa Pakistan (Center for Persian Research in Iran and Pakistan). This is a commentary of a poem of Sheikh Abu Saeed Abu al-Khair رحمة الله وَتَعَالَىٰ عليه. This was published in a magazine, and its Urdu translation was done by Muhammad Nazeer Ranjha and included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi رحمـة الله وَتَعَـالَىٰ عليه), published in 1998 by Akhlāq Ahmad Academy, Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

99 Written in Farsi, this is a description of the existence of Saints and their spiritual posts. Persian edition was published in June 1978 with research by Muhammad Nazeer Ranjha, and its Urdu translation by Ranjha was also published in the same year by Islamic Book Foundation Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī published by Ranjha in 2009.

100 This contains benefits and merits of the blessed Names of Allah سُبْحَانَهُ وَتَعَالَىٰ (Asmā Allah سُبْحَانَهُ وَتَعَالَىٰ). Handwritten manuscripts are available in some libraries but publication is not known. However its Urdu translation by Muhammad Nazir Ranjha was published in 1995 from Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhi رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

101 Hazrāt Khwaja Yaqub Charkhi رحمـة الله وَتَعَـالَىٰ عليه wrote this treatise on the method of reciting the complete Holy Qurʾān, narrating from Hāfiz ad Dīn Bukhārī. Its Farsi text and Urdu translation by Muhammad Nazeer Ranjha has been published in 1998 by Akhlaq Ahmad Academy, Lahore, included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi). Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

102 A Manuscript of this Farsi article is known to exist in Tashkent and Tehran, with some damage to starting pages.

103 Some newspapers reported (in 1982) that a Tajik translation of the Holy Qurʾān was published in Soviet Tajikistan, done by Hazrāt Maulana Ya'qub Charkhi رحمة الله وَتَعَالَىٰ عليه. This has not been verified through any reliable source.

Malwa Sultanate 794 – 969 AH 1392 – 1562 CE Ghauris 792 – 839 AH 1390 – 1436 CE Khiljis 839 – 941 AH 1436 – 1535 CE Qadirid 941 – 962 AH 1535 – 1555 CE Shaja'atid 962 – 969 AH 1555 – 1562 CE	The Malwa Sultanate was a late Medieval Empire of Islamic origin in the Malwa Region, covering the present day Indian states of Madhya Pradesh and South-Eastern Rajasthan from 1392 to 1562 CE. The Sultanate of Malwa was founded by Dilawar Khan Ghuri, the Governor of Malwa for the Delhi Sultanate, who asserted his independence in 1392 CE, but did not actually assume the ensigns of Royalty till 1401 CE. Initially Dhar was the Capital of the new Kingdom, but soon it was shifted to Mandu, which was renamed Shadiabad (the City of joy). After his death, he was succeeded by his Son Alp Khan, who assumed the title of Hoshang Shah. The Ghurid Dynasty, founded by Dilawar Khan Ghuri, was replaced by Mahmud Shah I, who proclaimed himself King on 16 May 1436 CE. The Khalji Dynasty, founded by him, Ruled over Malwa till 1531 CE. Mahmud Khalji I was succeeded by his eldest Son Ghiyasuddin. The last days of Ghiyasuddin were embittered by a struggle for throne between his two Sons, with Nasiruddin emerging victorious over Ala-ud-Din and ascending the throne on 22 October 1500 CE, The last Ruler Mahmud Shah II surrendered to Bahadur Shah, the Sultan of Gujarat after the Fort of Mandu fell to Bahadur on 25 May 1531 CE. During 1531 – 1537 CE the Kingdom was under the control of Bahadur Shah, though the Mughal Padshah (Emperor) Humayun captured it for a short period during 1535-36 CE. In 1537 CE, Qadir Shah, an ex-officer of the previous Khalji Dynasty Rulers, regained control over a part of the erstwhile Kingdom. But in 1542, Sher Shah Suri conquered the Kingdom, defeating him and appointed Shuja'at Khan as the Governor. His Son, Baz Bahadur, declared himself independent in 1555 CE. In 1561 CE, Akbar the Great's Mughal Army, led by Adham Khan and Pir Muhammad Khan, attacked Malwa and defeated Baz Bahadur in the battle of Sarangpur on 29 March 1561 CE, culminating in the Mughal conquest of Malwa. Akbar soon recalled Adham Khan and made over Command to Pir Muhammad. Pir Muhammad attacked Khandesh and proceeded up to Burhanpur, but he was defeated by a coalition of three powers: Miran Mubarak Shah II of Khandesh, Tufal Khan of Berar Sultanate and Baz Bahadur. Pir Muhammad died while retreating. The confederate Army pursued the Mughals and drove them out of Malwa. Baz Bahadur regained his Kingdom for a short period. In 1562 CE, Akbar sent another Army, led by Abdullah Khan, an Uzbeg, which finally defeated Baz Bahadur. He fled to Chittor. It became the Malwa Subah (top-level province) of the Mughal Empire, with seat at Ujjain and Abdullah Khan became its first Governor.
796 – 815 AH 1394 – 1413 CE	Mahmud Nasir ud-Din (Sultan Mahmood) was the last Sultan of the Tughlaq Dynasty to rule the Tughlaq Delhi Sultanate. Nasiruddin Mahmud was a Son of Sultan Nasir ud din Muhammad Shah III. Upon his death, his older Son Alauddin Sikandar Shah became Sultan, but he soon died of illness on 8 March 1394 CE, and his younger brother Nasiruddin

	Mahmud succeeded him. However, the succession was challenged by his relative Nusrat Shah (also known as Nasrat Khan), triggering a War of succession that lasted for three years until 1397 CE. During this time, Nasiruddin Mahmud ruled from the City of Delhi, while Nusrat Shah ruled from Firozabad. During Nasiruddin Mahmud's Reign in 1398 CE, Amir Timur the Chagtai ruler invaded India. He carried away with him a large booty from Delhi and the surrounding area. After Timur withdrew, Nasiruddin Mahmud was under the effect of Amir Mallu Iqbal (ruler of the land between river Ganga and Jamuna river). In 1408 CE, Amir Mallu Iqbal attacked the Punjab but was defeated and killed by its ruler Sayyid Khizr Khan. After Mallu's death, Nasiruddin Mahmud Shah returned to Delhi and established his Kingdom with help of Dauwlat Khan Lodhi. Nasiruddin Mahmud Shah died in February 1413 CE. Dauwlat Khan Lodhi was raised as Sultan of Delhi by the Wazeers and Amirs of the last Tughlaq Sultan Nasiruddin Mahmud Shah. He remained as autonomous King for almost a year. On 28 May 1414 CE, Syed Khizr Khan surrounded the City, defeated Dauwlat Khan's Army and established the Syed Dynasty. In 1414 CE, the power vacuum created by Timur's invasion was filled by the first Syed Sultan.
796 – 799 AH 1394 – 1397 CE	Sultan Nasiruddin Nusrat Shah Tughluq, was a Ruler of the Tughlaq Dynasty. He was the Son of Fath Khan, and during the Reign of Mahmud II, he was brought forward from Mewat to the Royal Palace at Firozabad and put forward as a claimant to the throne. Parts of the Doab, Panipat, Sonepat, Rohtak and Jhajjar were under the control of Nasiruddin Nusrat Shah while Sultan Mahmud only controlled the two forts (Old Delhi and Siri).
800 AH 1397 CE	Union of Kalamar- Margret Queen of Sweden completed the conquest of Denmark and Norway. She then went on to form the Kalamar League, which became a Union of all three countries.
In epistemology, Ibn Tufail wrote the novel Hayy ibn Yaqdhan and in response Ibn an Nafis wrote the novel Theologus Autodidactus. Both were concerning autodidacticism as illuminated through the life of a feral child spontaneously generated in a cave on a desert island.	
d. 1462 CE 1401–1464 CE 1402–1471 CE c. 1410-1477 CE 1412–1431 CE 1428–1475 CE c.1430-1501 CE 1447–1510 CE	Christian Mystics. • John Norton • Nicholas of Cusa • Denys of Rykel, also known as Denis the Carthusian. • Hendrik Herp • Joan of Arc • Alain de la Roche • Columba Rieti • Catherine of Genoa

1449–1505 CE b.1451 CE c.1456-1510 CE d.1476 CE c. 1480–1528 CE 1482–1540 CE c.1485—1524 CE 1486–1541 CE 1487–1574 CE c. 1488–1525 CE 1489/90–1561 CE 1491–1556 CE c. 1491–1529 CE 1493–1541 CE 1493–1565 CE c.1495-1527 CE 1496–1561 CE 1497–1587 CE c. 1498-1526 CE c. 1498–1527 CE 1499–1542 CE 1499–1562 CE d. 1525 CE d. c.1540 CE 15th c CE	• Osanna Andreasi of Mantua • Richard Methley • Garcias de Cisneros • Hans Böhm • Balthasar Hubmaier • Bernardino de Laredo • La Beata de Piedrahita • Andreas Karlstadt • Catherine of Racconigi • Thomas Müntzer • Caspar Schwenckfeld • Ignatius of Loyola • George Blaurock • Paracelsus • Osanna of Cattaro • Hans Denck • Menno Simons • Battistina Vernazza • Conrad Grebel • Felix Manz • Sebastian Franck • Peter of Alcantara • Nicholas Storch • Francisco de Osuna • Lucia of Narni
9th Century AH 15th Century CE	Ottoman Empire. **Coffee**: Although there is early historical accounts of coffee consumption (as *qahwa*) in Ethiopia, it is not clear whether it was "used" as a beverage. The earliest historical evidence of coffee drinking appears in the middle of the 15th Century CE, in the Sufi Monasteries of the Yemen in Southern Arabia. From Mocha, coffee spread to Egypt and North Africa, and by the 16th Century CE, it had reached the rest of the Middle East, Persia and Turkey. From the Muslim world, coffee drinking spread to Italy, then to the rest of Europe, and coffee plants were transported by the Dutch to the East Indies and to the Americas. **Dardanelles Gun**: The Dardanelles Gun was designed and cast in bronze in 1434 CE by Munir Ali. The Dardanelles Gun was still present for duty more than 340 years later in 1807 CE, when a Royal Navy force appeared and commenced the Dardanelles Operation. Turkish forces loaded the ancient relics with propellant and projectiles, then fired them at the British ships. The British squadron suffered 28 casualties from this bombardment.

	Iznik pottery: Produced in Ottoman Turkey as early as the 15th century CE. It consists of a body, slip, and glaze, where the body and glaze are "quartz-frit." The "frits" in both cases "are unusual in that they contain lead oxide as well as soda"; the lead oxide would help reduce the thermal expansion coefficient of the ceramic. Microscopic analysis reveals that the material that has been labeled "frit" is "interstitial glass" which serves to connect the quartz particles. **Standing Army** with **firearms**: The Ottoman Military's regularized use of firearms proceeded ahead of the pace of their European counterparts. The Janissaries had been an infantry bodyguard using bows and arrows. During the rule of Sultan Mehmed II they were drilled with firearms and became "the first standing infantry force equipped with firearms in the world.
9th Century AH 15th Century CE	Safavid Dynasty. •Classical **Oriental carpet**: By the late fifteenth century, the design of Persian carpets changed considerably. Large-format medallions appeared, ornaments began to show elaborate curvilinear designs. Large spirals and tendrils, floral ornaments, depictions of flowers and animals, were often mirrored along the long or short axis of the carpet to obtain harmony and rhythm. The earlier "kufic" border design was replaced by tendrils and arabesques. All these patterns required a more elaborate system of weaving, as compared to weaving straight, rectilinear lines. Likewise, they require artists to create the design, weavers to execute them on the loom, and an efficient way to communicate the artist's ideas to the weaver. Today this is achieved by a template, termed cartoon (Ford, 1981 CE, p. 170). How Safavid manufacturers achieved this, technically, is currently unknown. The result of their work, however, was what Kurt Erdmann termed the "carpet design revolution". Apparently, the new designs were developed first by miniature painters, as they started to appear in book illuminations and on book covers as early as in the fifteenth century. This marks the first time when the "classical" design of Islamic rugs was established.
9th Century AH 15th Century CE	Ibn al-Banna and al-Qalasadi used symbols for mathematics "and, although we do not know exactly when their use began, we know that symbols were used at least a century before this." •Astronomy and mathematics: Ibn Masoud (Ghayyathuddin Jamshid ibn Mohamed ibn mas`oud, d. 1424 or 1436 CE). Wrote on the decimal system. Computed and observed the solar eclipses of 809AH, 810AH and 811AH, after being invited by Ulugh Beg, based in Samarqand to pursue his study of mathematics, astronomy and physics. His works include "The Key of arithmetics"; "Discoveries in mathematics"; "The Decimal point"; "the benefits of the zero". The contents of the Benefits of the Zero are an introduction followed by five essays: On whole number arithmetic; On fractional arithmetic; on astrology; on areas; on finding the unknowns [unknown variables]. He also wrote a "Thesis on the sine and the chord"; "thesis on the circumference" in which he

	found the ratio of the circumference to the radius of a circle to sixteen decimal places; "The garden of gardens" or "promenade of the gardens" describing an instrument he devised and used at the Samarqand observatory to compile an ephemeris, and for computing solar and lunar eclipses; The ephemeris "Zayj Al-Khaqani" which also includes mathematical tables and corrections of the ephemeris by Al-Tusi; "Thesis on finding the first-degree sine".
802-3 AH 1400-1 CE	**Wisaal Sharif Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه bin Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Works.** **Muktubaat Hazrāt Makhdum Shah Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Diwan Hazrāt Makhdum Shah Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Sharah Aqaid Nasfi Ma Aqaid Muzaffari.** **Risala Mazheriya Dar Hidayat Darveshi.**
	25. Hazrāt Makhdum Sheikh Syed Hussein Samandar e Tauheed, Nausha Tauheed Muhaddis Firdausi رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Sheikh Muizuddin Balkhi رحمة الله وَتَعَالَىٰ عليه Biradar Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila. **He was born in Zaffarabad, Jaunpur, UP, India[104] in 754 AH 1353 CE.[105]** **It is reported that Hazrāt Makhdum Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه had told Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه, that he was the Father of a son, even before the news reached them. Hazrāt Makhdum Sheikh Syed Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه said, I am not even married, how can I have a son?" At this Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه replied Hazrāt Makhdum Sheikh Muizuddin Firdausi's رحمة الله وَتَعَالَىٰ عليه sons are your sons as well, it is he who is the Father."[106]** **All three of the afore mentioned Saints took particular interest in Hazrāt Makhdum Sheikh Syed Hussein's رحمة الله وَتَعَالَىٰ عليه education, especially Hazrāt Syed Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه predicted that he would attain to a Great Station in Tassawwuf. One day Hazrāt Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه was assisting Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه in performing ablution for Prayers. Hazrāt Makhdum Sharfuddin Yahya Maneri's رحمة الله وَتَعَالَىٰ عليه turban was lying upon the Prayer mat when Hazrāt Makhdum Sheikh Syed Hussain رحمة الله وَتَعَالَىٰ عليه, while still a child happened to come to that place, seeing the Turban, he picked it up, wore it on his head and stood on the Prayer Mat, as if**

104 Moonis Al Quloob. Malfuzaat Hazrāt Makhdum Sheikh Syed Langar Darya Balkhi رحمة الله وَتَعَالَىٰ عليه.
105 Mirrat Al Mo'mineen.
106 Manaqib Al Asfiya.

	performing Prayers. Hazrāt Makhdum Muzaffar Shams Balkhi رحمۃ اللہ وَتَعَالٰی علیہ was most upset and started to scold him. At This Hazrāt Makhdum Sharfuddin Yahya Maneri رحمۃ اللہ وَتَعَالٰی علیہ stopped him and said, "He has reached his appointed Station, do not scold him!"[107] **When Hazrāt Muzaffar Shams Balkhi رحمۃ اللہ وَتَعَالٰی علیہ went to Mecca Mo'azamma to perform Hajj, he took Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ along and they stayed in Mecca Mo'azzama for four years. During this period Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ learned Qiraat (Quranic Recitation in a Melodious Voice) from Hazrāt Shamsuddin Khwarzimi رحمۃ اللہ وَتَعَالٰی علیہ. During this time Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ chanced to meet Hazrāt Shamsuddin Halvi رحمۃ اللہ وَتَعَالٰی علیہ who was renowned for his Qirat, taking advantage of this opportunity, he took lessons from him as well. Also, during this period, he studied Ahadis with the Khateeb of Aden and took a Certificate of completion from him.** **The greatest of four disciples of Hazrāt Shah Madar رحمۃ اللہ وَتَعَالٰی علیہ, when he Passed Away in 1440 CE, who gave some lesson in 'Awarif' to Saint Hazrāt Hussain Muiz Balkhi رحمۃ اللہ وَتَعَالٰی علیہ, was the extremely pious and ascetic personage, Hazrāt Miran Syed Jaman Jati (Jan-i-Man Jannati) also Hazrāt Syed Jamaluddin Madari (Yati) رحمۃ اللہ وَتَعَالٰی علیہ who lies buried at Hilsa within a domed mausoleum which was built in 950/1593 by Jaman Madari Faqirs of Darbhanga, Bihar, India.** **Hazrāt Syed Hussain Samander e Tauheed, Nausha e Tauheed رحمۃ اللہ وَتَعَالٰی علیہ Authored Many Books during his lifetime and they have been Published as under:** **Maqtoobat e Hussain.** **Ganj e Layakfa.** **Hazrāāt e Khams.** **Auraad e Deh Fasli.**
802 AH 1400 CE	Timür Gurigan (Tamerlane) invaded Syria after devastating Georgia and Russia. The next year he laid waste to Aleppo Damascus and Baghdad. Craftsmen and treasures arrive in large numbers in Samarkand, sent home from Timür's travels of conquest.
802 AH 1400 CE	Kingdom of Maracca was Founded-The Kingdom of Malacca was founded on the Malay peninsular in the current day Indonesia. Malacca, which was founded by Parameswara, soon became the leading maritime power in South East Asia. Guilds of singers and song-writers develop in German towns, calling themselves Meistersinger, or master singers. Richard II dies in Pontefract castle, almost certainly starved to death on the orders of the new King - insecure on his throne as an undeniable usurper. The final style of medieval painting, common to all Europe, is known as

107 Moonis Al Quloob. Malfuzaat Hazrāt Makhdum Sheikh Syed Langar Darya Balkhi رحمۃ اللہ وَتَعَالٰی علیہ

	International Gothic because of its slender and elegant figures. The followers of Wycliffe, after his death, become known as Lollards or 'mutterers'. The English mystery cycles are performed by trade guilds, on carts pulled from audience to audience around the City. The Welsh rise against the English and proclaim Owain Glyn Dwr as their own Prince of Wales. Majolica, or tin-glazed earthenware, reaches Italy from Majorca and thus gets its name.
804 AH 1402 CE	Timür Gurigan (Tamerlane) defeats the Ottoman Sultan Bayazid at the battle of Angora, keeps the Sultan in captivity until his death the following year
805 AH 1402 CE	John Huss, known for his radical approach to Christianity, is put in charge of the Bethlehem Chapel in Prague.
806 AH 1401 CE (Arbitrary No Data)	**Wisaal Sharif Hazrāt Qazi Syed Abdul Malik Al Maroof Syedna Ajmal Bhairaichi رحمة الله وَتَعَالَىٰ عليه.** **According to Tazkira e Auliya e Pak O Hind (pg. 191) He is reported to have Passed Away in 864 AH, according to Web Site Aalequtb, he is reported to have Passed Away in 1057 AH 1647 CE, which dates are too long after the Passing of His Pir O Murshid (785 AH 1383 CE) Hazrāt Jehanian Jehangusht رحمة الله وَتَعَالَىٰ عليه or before the Passing of (1434 CE) Hazrāt Shah Madar رحمة الله وَتَعَالَىٰ عليه. Urdu Wiki reports his Passing Away as 15 July 1460 CE.** **His Shrine is in Bhairach, a City and District in the State of Uttar Pardesh (UP), India, near the Tomb of Hazrāt Maulvi Naemullah رحمة الله وَتَعَالَىٰ عليه .** **Bhairaich was famed for the number of Islamic Scholars and Saints who have graced it's confines. Syed Ameer Mah, the famous Deoband Scholar is also buried here.**[108]
	24. Hazrāt Syedna Bhuddan Bhairaichi رحمــة الله وَتَعَــالَىٰ عليه. Chistiya Nizamiya Sillsila. **He was born on Bhairaich in Mohalla Bari Haatt in the Month of Ramzan. His hair were all white when he was born, as such he was called Buddhan (Old Man). His Venerable Father's name was Hazrāt Makhdum Syed Allahdad رحمة الله وَتَعَالَىٰ عليه.**[109] **His Ancestors had escaped from Baghdad to avoid the Wrath of Halaqu Khan in the 7th Century AH, and settled in Bhaiairch, District Awadh, India. The Neighborhood where they lived was initially called Mohalla Makhdumpura and is now called Mohalla Bari Haatt.** **Hazrāt Syed Zafar Ahsan Bhairaichi رحمة الله وَتَعَالَىٰ عليه writes from the book**

108 https://ur.wikipedia.org/wiki/%D8%B3%DB%8C%D8%AF_%D8%A7%D8%AC%D9%85%D9%84_%D8%B4%D8%A7%DB%81_%D8%A8%DB%81%D8%B1%D8%A7%D8%A6%DA%86%DB%8C#cite_ref-5

109 Asaar Hazrāt Mirza Mazhar Jan e Janan Shaheed رحمة الله وَتَعَالَىٰ عليه, by Syed Zafar Ahsan Bhairaichi.

	of his Father, Hazrāt Maulana Syed Shah Azaz ul Hasan Naqshbandi Mujjadi رحمة الله وَتَعَالَىٰ عليه, Sajjada Nashin Khankah Naemiya, Bhairaich. **"In Former days, Bhairaich was destroyed by fire on two occassions. This was due to the fact that the houses were made of temporary materials and thatched with Long Grass. Due to this tradegy, all my belongings, including the details of were destroyed, Now all that remains is his date of Passing Away and details of his ancestry are all that remains.** **They were substantial Landlords and owned many villages. Of these a few were remaining, for example Deha, Bukhshipura and Imam Gunj. These too were taken away by the British. The Present Railway Station of Bhairaich was built on land that belonged to his Family.** **Hazrāt Syedna Bhuddan Bhairaichi رحمة الله وَتَعَالَىٰ عليه was initially affiliated with the only Murid of Hazrāt Abdul Muqtadir Bin Ruknuddin Shariha رحمة الله وَتَعَالَىٰ عليه, Hazrāt Makhdum Sheikh Hussamuddin Fatehpuri رحمة الله وَتَعَالَىٰ عليه and obtained Khirqa Khilafat, in the Chistiya Sillsila from him. Afyer the Passing away of his Spiritual Mentor, Hazrāt Syedna Bhuddan Bhairaichi رحمة الله وَتَعَالَىٰ عليه was affiliated with Hazrāt Syedna Ajmal Bhairaichi رحمة الله وَتَعَالَىٰ عليه and attained the Heights of Tassauwff. He was initiated into the Madariya, Shurwardiya and Chistiya Nizamiya by him as well. He initiated and awarded Khilafat to Hazrāt Darwesh Mohammad bin Qasim Awadhi رحمة الله وَتَعَالَىٰ عليه[110] Hazrāt Syed Shah Fateh Chisti was his son and successor رحمة الله وَتَعَالَىٰ عليه.**
806 AH 1404 CE	Owain Glyn Dwr captures Aberystwyth and Harlech from the English and sets up an independent Welsh administration.
806 AH 1404 CE	**Birth Hazrāt Khawaja Nassiruddin Ubaidullah Ahrar رحمة الله وَتَعَالَىٰ عليه .** **He was born in the village of Shash in the year 806 AH, in the month of Ramadan. It was related that before he was born his father began to exhibit a tremendous state of renunciation, which made him leave all worldly actions and enter seclusion during which he nearly gave up sleep and food, disconnected himself from people, and took to practice the spiritual way of the Tariqat. While in this spiritual state, his wife became pregnant with Ubaydullah. That is one reason for the latter's high station; his spiritual training began while in his mother's womb. When his mother became pregnant, his father's unusual spiritual state ended and he returned to his normal life.** **Before Hazrāt Ubaydullah رحمة الله وَتَعَالَىٰ عليه was born, the following incident took place in which his great station was foretold. Hazrāt Sheikh Muhammad as-Sirbili رحمة الله وَتَعَالَىٰ عليه said, "When Hazrāt Sheikh Nizamuddin al-Khamush as-Samarqandi رحمة الله وَتَعَالَىٰ عليه was sitting in my**

110 Urdu Translation of Hazrāt Maulana Syed Abdul Hayee Hasni's رحمة الله وَتَعَالَىٰ عليه Book Al Alaam Bain Fe Tareekh ul Hind Min Alaam.

	father's house, meditating, he suddenly screamed in a tremendous voice. This made everyone afraid. He said, 'I saw a vision of an enormous man coming to me from the East, and I could see nothing in the world except for him. That person is named Ubaydullah and he is going to be the greatest Sheikh of his time. Allah سُبْحَانَهُ وَتَعَالَىٰ is going to make the whole world subject to him, and I hope I will be among his followers." **He used to say,** **I still recall what I heard when I was one year of age. From the age of three years, I was in the Presence of Allah سُبْحَانَهُ وَتَعَالَىٰ. When I studied the Qur'an with my teacher my heart was in Allah's سُبْحَانَهُ وَتَعَالَىٰ Presence. I used to think that all people were like that.** **He said,** **One day during the winter, I went out while it was raining and my feet and shoes sank into the mud. It was very cold. I tried to pull my feet out of the mud. I realized that my heart was in big danger, because for that moment I had forgotten to remember Allah سُبْحَانَهُ وَتَعَالَىٰ. I immediately began to ask for forgiveness.** **He was raised in the home of his Uncle, Hazrāt Ibrahim ash-Shashi رحمة الله وَتَعَالَىٰ عليه, who was the greatest scholar of his time. He taught him very well and when he had completed his training, his uncle sent him from Tashkent to Samarqand.** **He said to his Uncle, "Whenever I go to study I feel sick." He replied, "O my son, I know the state you are now in. So I am not going to force you to do anything. Do as you like. You are free."**
807 AH 1405 CE	Timür Gurigan (Tamerlane), died suddenly while preparing to attack Ming China, is buried in a Mausoleum (the Gur Amir) in Samarkand, a City which becomes an inspiration to his descendants. With his death the Empire rapidly fell apart.
807 – 809 AH 1405 – 1407 CE	**Pir Muhammad Mirza** was a Timurid Prince and briefly succeeded as King of Timurid Empire after the death of his grandfather Timur the Lame. He was the Son of Jahangir Mirza who was the actual successor to the throne but had died before his Father. Next in line was Umar Sheikh Mirza I but he too died. Pir Muhammad's brother Muhammad Sultan was appointed Timur's heir, but he had succumbed to battle-wounds in 1403 CE. This left Shah Rukh, whom Timur considered too meek to rule and Miran Shah who suffered from mental difficulties post head trauma. Timur felt that none of his sons were capable of ruling so he named Pir Muhammad as his successor. Pir Muhammad had been Governor of Kandahar since 1392 CE. His territory extended from the lands West of the Hindu Kush to the Indus River. In the fall of 1397 CE he led the first wave of Timurids into India, and was invested with the rulership of Multan. However, none of Pir Muhammad's relatives supported him following Timur's death. He was unable to assume command in Samarkand. He

	went into battle twice against Khalil Sultan a cousin and the other claimant to the throne but was defeated. He was allowed to remain in his lands. However, six months later he was murdered by his vizier Pir Ali Taz in 1407 CE.
807 – 811 AH 1405 – 1409 CE	Khalil Sultan was the Timurid ruler of Transoxiana. He was a Son of Miran Shah and a Grandson of Timur. During Timur's lifetime, Khalil Sultan gained Timur's particular favor. He distinguished himself during the campaign in India and in 1402 CE was given rule of the Ferghana Valley. Upon Timur's death in 1405 CE Khalil viewed himself as his successor. Timur's appointed successor Pir Muhammad was quickly cast aside, and Khalil gained control of Samarkand. Khalil gained Timur's treasury and bestowed the puppet title of Chagatai Khan (which before had always been granted by Timur to a descendant of Genghis Khan to legitimize his rule) to a Timurid Prince. Khalil also gained an ally, Sultan Husayn Tayichiud, who had previously also made claims to the throne as a Grandson of Timur. Meanwhile, Shahrukh Mirza, who was ruling in Herat, also decided to press his claims. He advanced to the Oxus River against Khalil but turned back when Khalil's Father Miran Shah, as well as his brother Abu Bakr ibn Miran Shah, marched from Azerbaijan in support. Nevertheless, Khalil's position began to weaken. He was unpopular in Samarkand, where the nobility despised his wife Shad Mulk. The latter had considerable influence over Khalil, convincing him to appoint people of so-called low birth to high positions at the expense of the nobility. A famine caused him to be even more despised. He decided to return to the Ferghana Valley with his former mentor, Khudaidad Hussein, who went to Moghulistan (the realm of the Eastern Chagatai Khans) in an attempt to win their support. However, Persian historian Khwandamir instead claims that Khudaidad Hussein began a civil War against Khalil and took him prisoner, delivering him along with his territory to Eastern Chagatai Khan Shams-i-Jahan (r. 1399–1408 CE). Shams-i-Jahan, however, had Khudaidad Hussein executed for his treason to Khalil and returned Khalil his Kingdom. Khalil's rule in Samarkand finally ended when Shahrukh Mirza entered the City unopposed on May 13, 1409 CE. Transoxiana was then given to Shahrukh Mirza's Son Ulugh Beg. Khalil decided to surrender to Shahrukh Mirza, who had captured Shad Mulk. He received his wife back, and was appointed Governor of Ray. He died there in 1411 CE. His wife committed suicide shortly after his death.
807 – 882 AH 1405 – 1447 CE	**Shah Rukh** was the Son of the Central Asian conqueror Timur (Tamerlane). However, Shah Rukh ruled only over the Eastern portion of the Empire established by his Father, comprising most of Persia and Transoxiana, the Western territories having been lost to invaders in the aftermath of Timur's death. In spite of this, Shah Rukh's Empire remained a cohesive dominion of considerable extent throughout his Reign, as well as a dominant power in Asia.

Shah Rukh controlled the main trade routes between Asia and Europe, including the legendary Silk Road, and became immensely wealthy as a result. He chose to have his Capital not in Samarqand as his Father had done, but in Herat. This was to become the Political Center of the Timurid Empire and residence of his principal successors, though both Cities benefited from the wealth and privilege of Shah Rukh's Court.

Shah Rukh was a great patron of the arts and sciences, which flourished under his rule. He spent his Reign focusing on the stability of his lands, as well as maintaining Political and economic relations with neighboring Kingdoms. In the view of historians Thomas W. Lentz and Glenn D. Lowry, "unlike his Father, Shahrukh ruled the Timurid Empire, not as a Turco-Mongol warlord-conqueror, but as an Islamic Sultan. In dynastic chronicles he is exalted as a man of great piety, diplomacy, and modesty – a model Islamic ruler who repaired much of the physical and psychological damage caused by his Father."

Shah Rukh was born on 20 August 1377, the youngest of Timur's four sons. In Persian, the literal meaning of his name is "face of a King". This is also the Persian term for the chess move "castling". According to Ibn 'Arabshah, Timur, who was a talented chess player, was involved in a match when he received the news of Shah Rukh's birth, using this chess move as a name for the newborn child.

Some sources suggest that his Mother was the Empress Saray Mulk Khanum, formerly a Chaghatai Princess and Timur's chief consort; she had been captured by Timur from the harem of Amir Husayn Qara'unas several years prior to Shah Rukh's birth. However, it was stated by the 15th Century CE historian Khwandamir that Shah Rukh's Mother was a certain Taghay Tarkhan Agha of the Qara Khitai, a Tajik concubine of Timur's. Khwandamir used a genealogical record written during Shah Rukh's Reign as his source for this assertion. Regardless of his maternal origins, the Prince was personally raised by Saray Mulk, alongside Timur's Grandson Khalil Sultan.

War Of Succession.

Timur died in 1405 CE, whilst leading his Army East in a campaign against the Ming Dynasty. He was reported to have said on his deathbed that he "had no other desire than to see the Mirza Shah Rukh once more" and had lamented the fact that he did not have time to do so.

Timur had no unambiguously appointed heir at the time of his death; as a result, a succession dispute erupted among his surviving sons and grandsons. Khalil Sultan proclaimed himself Emperor at Tashkent soon after his grandfather's death and seized the royal treasury, as well as Timur's imperial Capital Samarqand. Shah Rukh marched his Army out of Herat to the Oxus river but made no offensive move against his nephew at this point. This was likely due to Miran Shah, Khalil Sultan's Father, who posed a serious threat as he, along with his other Son Abu Bakr, had led an Army out of Azerbaijan in support

of the younger Prince. They were both forced to withdraw prior to joining with Khalil Sultan however, due to invasions to their rear by the Jalayirids and the Qara Qoyunlu, who took advantage of the death of the old Emperor to seize territory. Miran Shah was killed in battle in 1408 CE whilst attempting to repel the invaders, with Abu Bakr dying similarly the year after.

In the years following Timur's death, Shah Rukh and Khalil Sultan had a series of unproductive negotiations as well as many Military encounters, with Khalil Sultan frequently emerging victorious. During this time, other pretenders also pursued their own claims to the throne. Among these was Sultan Husayn Tayichiud, a maternal Grandson of Timur who later aligned himself with Khalil Sultan, before betraying him in order to reassert his own claim. Sultan Husayn was defeated by his former ally and fled to Shah Rukh, who had him executed, with his body parts being displayed in the bazaars of Herat. Two more of Timur's grandsons, Iskandar and Pir Muhammad, also made bids for the throne. They were defeated by Shah Rukh and Khalil Sultan respectively, with each being spared by their subjugator. Pir Muhammad was later assassinated by one of his nobles in 1407 CE, while Iskandar was executed in 1415 CE following a failed rebellion.

It was not until 1409 CE that the War started to turn in Shah Rukh's favor. During this time, Khalil Sultan began to lose support among his emirs in Samarqand. His wife Shadi Mulk had been given a large amount of authority in Court. Under her influence, low-ranking individuals were given high positions instead of Timur's old nobles. Additionally, several of the old Emperor's widows and concubines were remarried (somewhat forcefully) to men of undistinguished backgrounds.

Following a famine which further spread discontent among the populace, Khalil Sultan was eventually taken captive by the powerful Emir Khudaidad Hussein, leader of the Dughlat tribe and a former mentor of the Prince. Hussein took Khalil Sultan to Ferghana and had him proclaimed ruler in Andijan. Samarqand, having been left abandoned, was taken unopposed by Shah Rukh. When he later captured Shadi Mulk, Khalil Sultan was forced to go to his uncle in Samarqand and submit to him. The Prince had his wife returned to him and was appointed Governor of Rayy, but died in 1411 CE, with Shadi Mulk committing suicide soon after.

Following the deaths of Khalil Sultan, Sultan Husayn and Pir Muhammad, Shah Rukh had no immediate Timurid rivals to contest his rule and he began his Reign as Timur's successor. However, rather than ruling from Samarqand as his Father had done, Shah Rukh held Court in Herat, which had formerly been his viceregal Capital. Samarqand was instead bestowed on his eldest Son Ulugh Beg, who was appointed Governor of Transoxiana.

Military Campaigns.

War with the Qara Qoyunlu.

The new Emperor began his Reign by launching expeditions against Regions

which had begun to break away during the War of succession. Fars, which was held by Shah Rukh's nephew Bayqara, was taken in 1414 CE. Two years later Kirman, which had been ruled as an independent Kingdom by Sultan Uwais Barlas since 1408 CE, was also subdued. The area under Shah Rukh's rule continued to be extended and consolidated over the following years, either through voluntary subjugation by minor rulers or through alliances. By 1420 CE, the Eastern portion of Timur's Empire, as well as central and Southern Persia, had been brought under Shah Rukh's rule.

However, despite Shah Rukh's successes, the Western portion of the Empire, including Azerbaijan and Mesopotamia, remained out of his control. These were held by Qara Yusuf of the Qara Qoyunlu (Black Sheep Turkoman), who had defeated and killed Shah Rukh's brother Miran Shah several years previously. With the conquests of several prominent Cities such as Baghdad, Qazvin and Diyarbakır, the Qara Qoyunlu had established themselves as dangerous neighbors to the Timurids. This threat was one which remained unresolved for decades. Shah Rukh made many attempts to pacify his Western border, both through Political and Military means (having launched three campaigns against Azerbaijan), none of which proved entirely successful.

Qara Yusuf died during the first of the campaigns in November 1420 CE, which ended in the Timurid capture of Azerbaijan and Armenia. However, less than a year later Shah Rukh was forced to face off a rebellion by the late Turkoman Prince's sons. One of these sons, Qara Iskander, continued his attempts to reassert Turkoman authority over the following years, necessitating the second campaign in 1429 CE. This too resulted in a Timurid victory and the installation of a Qara Qoyunlu Prince, Abu Said, as a puppet ruler. However, Qara Iskander reoccupied the City of Tabriz two years later and had Abu Said executed.

This action prompted the third and final campaign in 1434 CE, in which Qara Iskander was once more forced to flee. He was later assassinated by his Son Qubad in the fortress of Alinja. Although this campaign did not result in a final resolution of the Turkoman issue, it did achieve stability in the Region for the remainder of Shah Rukh's Reign with the installation of Qara Iskander's less bellicose brother Jahan Shah as the Turkoman ruler.

Conflict with Hurufis and Anti-Intellectual Purges.

The Hurufis were a Sufi sect who based their doctrine on the Mysticism of letters. In the late 14th Century CE, the group was accused of heresy by traditional Islamic scholars. As a result, in 1394 CE the founder of the movement, Fazlallah Astarabadi, had been arrested and executed on Timur's orders by his Son Miran Shah. The death of their leader led Astarabadi's followers to have a specific hatred against the Timurids.

While leaving a Mosque in 1426 CE, Shah Rukh became the victim of an assassination attempt. The attacker, Ahmed Lur, approached the Emperor under the pretence of presenting a petition, before stabbing him in the stomach. Lur

however, failed to give a fatal blow and was quickly killed by Shah Rukh's servant. Shah Rukh recovered within a few days and an investigation was launched, which linked Lur to the Hurufis as well as to the family of Astarabadi.

There was an immediate backlash against the sect, which resulted in the execution of Astarabadi's Grandson, Azud. High-ranking members of the group were subject to extensive interrogations. These eventually extended beyond the sect, with many intellectuals residing in Herat having to defend themselves against accusations of blasphemy. These included the Persian historian Sharaf-ud-din Ali Yazdi, author of the Zafarnama, and his teacher Sain-ud-din Turka. The prominent poet and Sufi, Qasem-e Anvar was expelled from the Capital on Shah Rukh's orders. These accusations even went beyond Shah Rukh's Court in Herat, with Ma'ruf-i Khattat, a prominent calligrapher under the patronage of Prince Baysunghur, also being arrested and interrogated.

The extent to which the Hurufis were involved in the assassination attempt has not yet been clearly established. However, the subsequent purges served to worsen the already strained relations between the Timurid Court and the intellectuals of the Empire.

Rebellions.

In the early part of his Reign, in what was likely an attempt to stave off rebellion amongst his relations, Shah Rukh regularly made transfers between the governorships they held. For example, Khalil Sultan was moved from Samarqand to Rayy, Umar Mirza from Azerbaijan to Astrabad, Iskandar Mirza from Ferghana to Hamadan to Shiraz etc.

These attempts did not prove to be entirely successful, as Shah Rukh had to repeatedly suppress rebellions by his various family members. Iskandar Mirza, after encouraging his brother to revolt in 1413 CE, himself rebelled and devastated the Cities of Isfahan and Kerman. Bayqara, after his initial defeat in Fars, rebelled once more soon after in Shiraz. These insurrections even continued into Shah Rukh's old age. In 1446 CE, at nearly seventy years old, he had to march against his Grandson Sultan Muhammad, who had revolted in the Empire's Western Provinces.

Death and Succession.

Soon after suppressing Sultan Muhammad's revolt, Shah Rukh, by this point weakened by ill-health, died in his winter quarters in Rayy in March 1447 CE. Despite initial attempts to conceal it, news of the Emperor's death quickly spread. Chaos erupted in the Military camp, rendering transport of Shah Rukh's body to the Capital for burial impossible. It was only on the third day following his death that the body, accompanied by the now-dowager empress Gawhar Shad and Shah Rukh's Grandson Abdal-Latif, began its journey East. However, within a few days Abdal-Latif took both his grandmother and the corpse hostage, possibly in the hopes of launching his own bid for the vacant throne, or to support that of his Father, Shah Rukh's last surviving Son Ulugh Beg. Ala al-Dawla,

	another Grandson, defeated his cousin's troops and liberated Gawhar Shad, and afterwards had Shah Rukh interred in the Gawhar Shad Mausoleum in Herat. When Ulugh Beg captured the City the following year, he ordered his Father's body to be exhumed before reburying it with Timur's in the Gur-e-Amir in Samarqand. The succession struggle among Shah Rukh's family continued for several years, initially between Ulugh Beg and Ala al-Dawla, in which the former emerged victorious. However, he was murdered by his Son Abdal-Latif in 1449 CE, and in the subsequent civil wars, control of the Timurid Empire passed from Shah Rukh's descendants.
809 AH 1406 CE	Pisa is captured by Florence, to be followed a few years later by the purchase of the seaport of Livorno. On the death of his Father, Robert III, James I becomes King of Scotland.
810 AH 1407 CE	Rivalry between factions of the French royal family results in the murder in Paris of the King's brother, Louis Duke of Orléans, and the onset of civil War.
810 AH 1408 CE	Driven from Aberystwyth and Harlech, Owain Glyn Dwr loses support - and the last Welsh rebellion fades away.
811 AH 1409 CE	**Birth Hazrāt Syedna Mir Syed Fazalullah Bihari Al Qutbi, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fazalullah's رحمة الله وَتَعَالَىٰ عليه Genealogical Forebears:** **Eight of the Khalifa's of The Sillsila e Aaliya Mujummah al Bahrain belong to a Single Family of Hazrāt Fazalullah Goshai'n رحمة الله وَتَعَالَىٰ عليه, The Qutbi Syeds. His Preceptor, Hazrāt Qutbuddin Bina e Dil رحمة الله وَتَعَالَىٰ عليه also belonged to The Qutbia Syeds and is closely related to The Family of Fazalullah Goshai'n .رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fazalullah Goshai'n رحمة الله وَتَعَالَىٰ عليه was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic Religious Emotion Engendered by the Contemplation of, or Meditation upon Allah سُبْحَانَهُ وَتَعَالَىٰ,[111] Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Hassan رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Ali Shah رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Barre Majzub رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Qayamuddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Sadruddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Ruknuddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Nizamuddin Hassan رحمة الله وَتَعَالَىٰ عليه ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai[112] رحمة الله وَتَعَالَىٰ عليه.** **He was the Paternal Nephew of Hazrāt Shah Ilmallah رحمة الله وَتَعَالَىٰ عليه of**

111 Collinsdictionary.com/dictionary/english/theopathic.

112 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

	Rai Baraili. Hazrāt Fazalullah's رحمـة الله وَتَعَـالَىٰ عليه Forebear, Hazrāt Syed Qutbuddin Mohammad Madni Karai رحمة الله وَتَعَالَىٰ عليه traveled from Jilan via Baghdad Sharif; Ghazna; Delhi and settled in Karra, Manikpur, Allahabad. His offspring remained here for Nine Generations till the time of Hazrāt's Father, Hazrāt Syed Naseeruddin Gunj e Alam رحمة الله وَتَعَالَىٰ عليه. Belonging to The Eminent Qutbi Sadaat, he inherited all The Qualities of His Illustrious Forebears, The Descendants of The Sardars of The Sadaat. His Illustrious Forebear Hazrāt Syed Qutbuddin Mohammad Karhai رحمة الله وَتَعَـالَىٰ عليه had Gathered all the Knowledge of Ahadith; Fiqh and the Teachings of The Qadriya Sillsila from Hazrāt Shah Abdur Razaq رحمة الله وَتَعَالَىٰ عليه, The Son and Spiritual Heir of Hazrāt Mehboob e Subhani, Qutb e Rabbani, Abdul Qadir Jilani رحمة الله وَتَعَـالَىٰ عليه. He was adorned with The 'Khirqa e Khilafat' from the Qādiriyya Sillsila. **Hazrāt Fazalullah Goshai'n's رحمـــة الله وَتَعَـــالَىٰ عليه Father, Hazrāt Syed Naseeruddin Ganj Ilm رحمة الله وَتَعَالَىٰ عليه was not only a Great Scholar but also an Accomplished Wali Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Syed Naseeruddin Ganj Ilm رحمة الله وَتَعَالَىٰ عليه was Ba'ait to Hazrāt Fana Gawliorvi رحمة الله وَتَعَالَىٰ عليه and received The 'Khirqa e Khilafat from him as well as from Hazrāt Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه who Passed on The 'Baraka' of all The Silsilahs He held Himself. Hazrāt Makhdoom Jehanian Jahangasht رحمة الله وَتَعَالَىٰ عليه (مخدوم سيد جہانیاں جہان گشت البخاری),** **(1384-8 CE) was a Sufi Saint from South Asia. His descendants are known as Bukhari and are a prominent lineage of Suhrawardī Sadaat. Hazrāt Makhdoom رحمة الله وَتَعَالَىٰ عليه was born on 14 Sha'ban 707AH (19 January 1308 AD) Uch Sharif, near Bahawalpur, Pakistan. His Father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه , was the youngest son of Hazrāt Jallaluddin Surkh Posh Bukhari رحمة الله وَتَعَالَىٰ عليه.**
811 AH 1409 CE	The Council at Pisa elects a new Pope, Alexander V, without persuading the other two to resign - bringing the total to an unprecedented three.
812 AH 1410 CE	Shah Rukh, Son of Timür, begins rebuilding the City of Herat.
812 AH 1410 CE	The Poles defeat the Teutonic knights between Tannenberg and Grunwald, bringing the coastal strip around Gdansk into the Polish Kingdom. The Viking settlement in Greenland ends, after 400 years, when the last ship leaves the colony and sails for Norway.
812 AH 1410 CE	Battle of Tannenberg - The Poles and the Lithuanians defeated German Knights
813 AH 1411 CE	Despite the victory, at the Peace of Thorn, the Poles failed to gain access to the sea. The linen drapers of Florence commission a statue of St Mark from Donatello, who carves for Orsanmichele the first free-standing Renaissance sculpture.
814 AH 1412 CE	The three Limburg brothers illustrate for the duke of Berry the Très Riches

	Heures, one of the Masterpieces of International Gothic.
815 AH 1413 CE	Henry V succeeds his Father, Henry IV, as King of England.
816 – 824 AH 1414 – 1421 CE	Sayyid Khizr Khan ibn Malik Sulaiman (reigned 28 May 1414 – 20 May 1421 CE) was the founder of the Sayyid Dynasty, the ruling Dynasty of the Delhi sultanate, in northern India soon after the invasion of Timur and the fall of the Tughlaq Dynasty. Khizr Khan was Governor of Multan under the Tughlaq Ruler, Firuz Shah Tughlaq, and was known to be an able administrator. He did not take up any royal title due to fear of Amir Timur (better known historically as Tamerlane) and contended himself with the titles of Rayat e Ala (Sublime Banners) and Masnad e Aali or (Most High Post). During his Reign, coins were continued to be struck in the name of previous Tughlaq rulers. A contemporary writer Yahya Sirhindi mentions in his Takhrikh e Mubarak Shahi that Khizr Khan was a descendant of The Holy Last Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, based on a testimony of the saint Syed Jalal-ud-Din Bukhari of Uchh Sharif. Malik Mardan Daulat, the Governor of Multan, adopted Khizr Khan's Father, Malik Sulaiman, as his Son. Sulaiman succeeded Malik Sheikh, another Son of Malik Mardan, to the governorship. After his death, Firuz Shah Tughlaq appointed Khizr Khan as Governor. But in 1395, he was expelled from Multan by Sarang Khan, brother of Mallu Iqbal Khan. He fled to Mewat and later joined Timur. It is believed that before his departure, Timur appointed Khizr Khan his viceroy at Delhi although he could only establish his control over Multan, Dipalpur and parts of Sindh. Soon he started his campaign and defeated Mallu Iqbal Khan. After defeating Daulat Khan Lodhi, he entered Delhi victoriously on 6 June 1414 CE. After his accession to the throne, Khizr Khan appointed Malik-us-Sharq Tuhfa as his wazir and he was given the title of Taj ul Mulk and he remained in office until 1421 CE. The Fief of Saharanpur was given to Sayyid Salim. Abdur Rahman received the fiefs of Multan and Fatehpur. In 1414 CE, an Army led by Taj ul Mulk was sent to suppress the rebellion of Har Singh, the Raja of Katehar. Raja fled to the forests but finally was compelled to surrender and agree to pay tributes in future. In July, 1416 CE an Army led by Taj ul Mulk was sent to Bayana and Gwalior where it plundered the peasants in the name of realizing the amount equivalent to the tributes to be paid. In 1417 CE, Khizr Khan obtained permission from Shah Rukh to have his own name also suffixed to that of Shah Rukh. In 1418 CE, Har Singh revolted again but was defeated completely by Taj ul Mulk.
816 AH 1414 CE	A Council is called at Constance, to consider the radical views of John Huss and to deal with the present excess of Popes.
817 AH 1415 CE	Filippo Brunelleschi begins studying the ruins of classical Rome, with a view to

	rediscovering classical architecture. John Huss, invited to Constance under a promise of safe conduct, is arrested, tried and burnt at the stake as a heretic. Henry V captures the French stronghold of Harfleur - where, in Shakespeare, he urges his dear friends 'once more unto the breach'. Henry V wins a victory on St Crispin's day at Agincourt, against a much larger and more heavily armed French force. A Portuguese Prince, Henry the Navigator, becomes fascinated by exploration down the coast of Africa and commissions successive voyages. English forces destroy French at Battle of Agincourt The British decisively defeated the French at the battle of Agincourt on October 25th. The British archers, under the command of Henry V, were the key to the British victory over the French. Five French counts, 90 barons and over 5,000 French knights were killed in the battle and 1,000 were taken prisoner. As a result of the English victory the French nobility was shattered and the feudal system was destroyed. Normandy lay open to English reconquering. Henry the Navigator- Takes Ceuta - The Portuguese explorer and Prince, Henry the Navigator captured Ceuta, in today's Morocco from the Marind Dynasty. This begins Portuguese conquest of parts of Africa.
819 AH 1417 CE	The Council of Constance, having done its best to dispose of the three existing popes, elects a new one - Martin V.
820 AH 1418 CE	A competition is launched for an architect to construct a dome above Florence's Cathedral, and is won by Brunelleschi.
821 AH 1419 CE	After a six-month siege Henry V makes a triumphal entry into Rouen, the City of his Norman ancestors. John the Fearless, Duke of Burgundy, is murdered by the Armagnac faction in the presence of the Dauphin - escalating France's Civil War.
823 – 903 AH 1420/ 25 – 1498 CE	Judah ben Jehiel, more usually called Judah Messer Leon , was an Italian rabbi, teacher, physician, and philosopher. Through his works, assimilating and embodying the intellectual approach of the best Italian universities of the time, yet setting it inside the intellectual culture of Jewish tradition, he is seen as a quintessential example of a *hakham kolel* ("comprehensive scholar"), a scholar who excelled in both secular and rabbinic studies, the Hebrew equivalent of a Renaissance man. This was the ideal he tried to instil in his students. One of his students was Yohanan Alemanno.
822 AH 1420 CE	The Hussites build a new fortified town at Tabor as their fortress headquarters. Glazed windows become a feature of the richer homes of Northern Europe. The Portuguese, discovering the lush and uninhabited island of Madeira, send colonists to settle it. The treaty of Troyes, between the English and the Burgundian faction, grants

	Henry V the status of heir to the French throne. Henry V marries Catherine, daughter of the French King and sister of the rightful heir to the Kingdom, the Dauphin, who is on the opposing side. Chinese Capital- Peking- The Second Ming Emperor moved the Capital of China from Nanking to Peking. Treaty of Troyes- The French under Philippe and England under Henry V signed the Treaty of Troyes. Under the terms of the treaty Henry became the King of both France and England. Henry was allowed to occupy all the land to the Loire.
824 – 837 AH 1421–1434 CE	Mubarak Shah was the second Monarch of the Sayyid Dynasty which ruled the Delhi Sultanate. He succeeded his Father, Khizr Khan to the throne. The Sayyids were subservient to Timur's successor, Shah Rukh, and while Khizr Khan did not assume the title of Sultan, Mubarak Shah was acknowledged as one by Sirhindi. However, it is also known that Mubarak Shah received a robe and a Chatr (a ceremonial parasol) from the Timurid Capital of Herat which indicates that the fealty continued in his time. He was murdered in 1434 CE.
823 AH 1421 CE	The third Ming Emperor moves the Capital from Nanjing to Beijing and begins laying out the Forbidden City.
824 AH 1422 CE	The Dauphin proclaims himself Charles VII of France, but with Paris in the hands of his enemies he is known as the King of Bourges. Jan Zizka wins a series of victories against papal armies, using the mobile barricade which becomes known as his 'War wagon fortress'. Henry VI, Son of Henry V and Catherine of France, is King of England and theoretically King of France before his first birthday. England resumed its War with France.
880 AH 1475 CE (Arbitrary 826 AH 1424 CE).	**Wisaal Sharif Hazrāt Syedna Bhuddan Bhairachi رحمة الله وَتَعَالَىٰ عليه.** **The Author of A'aiena Awadh, Hazrāt Maulvi Abul Hasan Manakpuri رحمة الله وَتَعَالَىٰ عليه came to Bharaich in 1875 CE and met the offspring of Hazrāt Syedna Bhuddan Bhairachi رحمة الله وَتَعَالَىٰ عليه. He writes:** **I met Hazrāt Syedna Abul Hasan Bhairachi رحمة الله وَتَعَالَىٰ عليه, the Grandson of Hazrāt Syedna Shah Naeemullah Bhairachi رحمة الله وَتَعَالَىٰ عليه, the Khalifa of Hazrāt Syedna Shah Basharallh Bhairachi رحمة الله وَتَعَالَىٰ عليه. However, he could not find their Family Tree. They were formerly the owners of Lands and Villages but they were usurped in the times of the British Government of India by a local Taluka Daar. They are obliged to spend their time in Trust of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He is reported to have Passed Away on 17 Rajab, 880 AH 17 November 1475 CE, during the reign of Sultan Bahlol Lodhi. His Mazar Mubariq id situated on a high hillock on Railway Road, Bharaich, UP, India.**
	24. Hazrāt Syedna Darwesh Mohammad bin Qasim Awadhi رحمة الله وَتَعَالَىٰ عليه. Chistiya Nizamiya Sillsila.

	His Venerable Father was named Hazrāt Syedna Qasim Awadhi رحمة الله وَتَعَالَىٰ عليه, this is also written occasionally as Hazrāt Syedna Mohammad Darwesh رحمة الله وَتَعَالَىٰ عليه. **He was originally affiliated with Hazrāt Fathehullah Awadhi رحمة الله وَتَعَالَىٰ عليه in the Sillsila Chistiya Nizamiya.** **He attained Khilafat in Chistiya Qadiriya and Shurwardiya from Hazrāt Syedna Buddhan Bhairaichi رحمة الله وَتَعَالَىٰ عليه.** **It is mentioned in Gulzar e Abrar that he was Khalifa of Hazrāt Saadullah Badayuni رحمة الله وَتَعَالَىٰ عليه in the Chistiya Sillsila and also gained Khilafat fro the Pir of his Father Hazrāt Fattheullah Awadhi رحمة الله وَتَعَالَىٰ عليه who had the Khirqa Khilafat from Hazrāt Sadruddin Shahab Qureshi رحمة الله وَتَعَالَىٰ عليه who, in turn, was a Murid and Khalifa of Hazrāt Naseeruddim Mehmood, Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه. Thus he was three steps removed from Hazrāt Naseeruddim Mehmood, Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه.** **He passed Away on 16 Moharram 896 AH 29 November 1490 CE and his Mazar is in Faizabad, UP, India.**
826 AH 1423 CE	Battle of Cravant - French and Scottish forces were decisively defeated by the forces of England under the command of John Plantagenet who was acting as regent for the infant Henry VI.
827 AH 1424 CE	France Invades Italy- Charles VIII King of France began the Italian Wars by invading Italy. James I Freed- King of Scotland After being held in English captivity from the age of 11, Scotland's James I was freed at the age of 29. The earl of Somerset remitted 10,000 marks to ransom James as a dowry for his daughter Jane. In May James was crowned King of Scotland.
828 AH 1425 CE	Zheng He, a Muslim Eunuch, makes voyages of trade and exploration with a fleet of Chinese junks.
828 AH 1425 CE	Naples surrendered to Charles. He temporarily became the King of Naples. Alexander VI organizes the Holy League which included Spain to repel the French from Italy. The French lost the Battle of Fornovo and Charles was forced to flee Italy. The Temple of Heaven in Beijing is built for the third Emperor of the Ming Dynasty.
830 AH 1427 CE	A Portuguese Captain, sailing for Henry the Navigator, chances upon the Azores.
831 AH 1428 CE	The English began to besiege the Orleans. Joan of Arc a young girl from Lorraine began to have visions and claim to hear the voices of saints. She convinced the French Dauphin to provide her with a small Army and went on to liberate Orleans. This changed the very nature of the conflict giving the French a new sense of confidence in their conflict with England and reinvigorating the French

	Monarchy.
832 AH 1429 CE	Joan of Arc Frees Orleans - War between France and England continued on and off, despite various agreements to cease. Joan convinced the people that the dauphin was the legitimate Son of Charles VI and he was crowned King at Reims.
832 AH 1429 CE	Joan of Arc wins her way into the presence of Charles VII at Chinon and persuades him, eventually, to trust her. Joan of Arc leads French forces in the successful relief of Orléans. Joan of Arc stands nearby while Charles VII is anointed at Reims, then kneels before him and for the first time calls him her King.
833 AH 1430 CE	Joan of Arc is captured in a skirmish with the Burgundians, who subsequently hand her over to the English. Work begins in Florence on Brunelleschi's Pazzi chapel, which encapsulates in miniature the new ideals of Renaissance architecture. Robert Campin, also known as the Master of Flémalle, brings to Flemish painting a natural and everyday quality which is entirely new.
834 AH 1431 CE	Joan of Arc- Burned Alive- Joan of Arc entered Comiegne outside Paris and was taken prisoner. The British held Joan in prison in a tower in Rouen. Charles VII made no effort to assist her. The English turn Joan over to the former bishop of the of Beauvais Pierre Cauchon on the assurance she would be convicted of treason against God. She was convicted and burned to death at the stake. Angkor Sacked - Angkor, the Capital of the Khmer, was captured and sacked by the Thais. The Khmer Empire was forced to move its Capital to the present site of the Cambodian Capital Phnom Penh.
838 – 909 AH 1435 – after 1504	Yohanan Alemanno (born in Constantinople or in Mantua) was an Italian Jewish rabbi, noted Kabbalist, humanist philosopher, and exegete, and teacher of the Hebrew language to Italian humanists including Pico della Mirandola. He taught that the Kabbalah was divine magic. He was a pupil of Judah Messer Leon, but departed from the Aristotelian sympathies of his teacher in the direction of neoplatonic thought.
837 – 848 AH 1434–1445 CE	Muhamed IV was the third monarch of the Sayyid Dynasty which ruled the Delhi Sultanate. He succeeded his Uncle, Mubarak Shah to the throne. Muhammad Shah's tomb is a notable monument within the Lodhi Gardens of New Delhi.
837 AH 1434 CE	The rulers of Tenochtitlan join with two other neighbouring Kingdoms to form the Aztec Triple Alliance.
837 AH 1434 CE	**Wisaal Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini**

رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز.

Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه received Initiation into the Qadriya Shurwardiya Sillsila from his Father, Hazrāt Syed Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه, the Nephew of Hazrāt Mubarik Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He also Attained 'Khilafat from His Paternal Uncle.

It is reported that he had 'Khilafat' from the Qadriya from Three Connections, firstly, from Qadriya Rizvia (From Connection to Hazrāt Imam Ali Musa Raza رحمة الله وَتَعَالَىٰ عليه secondly, from Qadriya Baseeriya (From Connection to Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه, and thirdly, from Qadriya Hussainiya (From Connection to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه.[113]

He also received 'Khilafat Ba Ijazat' from Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه in The 'Sillsila e Aaliya' Qalandariya Alawiya Taifuriya. Akhbar ul Akhyar states that Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه gave 'Ba'ait e Khilafat' to Hazrāt Qutbuddin Bina e Dil Sarandaz Jaunpuri رحمة الله وَتَعَالَىٰ عليه, However, this is incorrect as Hazrāt Bina e Dil رحمة الله وَتَعَالَىٰ عليه was born in 1375 CE while Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained 'Wisaal' in 1349 CE. In actual fact it was Hazrāt Najmuddin Ghaus e Dhar رحمة الله وَتَعَالَىٰ عليه who was initiated by Hazrāt Khizr Rumi رحمة الله وَتَعَالَىٰ عليه and not Hazrāt Bina e Dil رحمة الله وَتَعَالَىٰ عليه who was the Khalifa of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was the "Source of the new Derivative Fraternity of Qalandariya Chishtiya, which was especially popular in Jaunpur and other Eastern Regions of present Uttar Pradesh.60 Later on, through Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه, the Jaunpuri branch of Qalandariya Chishtiya became the Qadriya Shurwardiya, Chishtiya Qalandariya.

Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه states that once he was traveling by boat in a certain area. All at once a Large Mountain was discerned, arising from the Sea, and a strong current was pulling the ship towards it. His fellow travelers fell into lamenting and crying in fear.

Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked the Ship's Steersman as what the whole matter was about? He replied that if we strike the Mountain we will sink and all of us will perish. Hazrāt Najmuddin asked him if there was any way of getting out of this predicament? The Steersman replied that there was as the Great Conqueror, 'Sikandar e Azam' (Alexander – Azam) has a Large Iron Pillar erected in the Sea, if a person were to go to this Pillar and shake it, the ship will escape the current and sail to safety. However, the person who goes there will fall into the Sea.

Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه volunteered to go to the Pillar. Accordingly he went there and fell into the Sea while the Ship sailed away.

113 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 60 (61).

	Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه goes on to narrate that somehow he reached the shore to see a large Fort with many beautiful Buildings, but entirely deserted. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه went there and saw the sights, some Water Carriers came and started sprinkling water and freshening up the place. Shortly, a large Group of Horse Riders, with illuminated Visages, approached and sat down as if to a Feast. While they all settled down a single Personage approached on Foot. He was received with great dignity and seated him in the Place of Honor. They were all served with Food but some was left over, they declared that some one has been missed, after searching, they discovered me and took me to be seated among them. After partaking of the Food, they took leave of the Chief Guest and departed, leaving him alone with me. I approached and asked him as to who they all were and why was he the only riderless Guest and yet placed in the Seat of Honor. He replied that they were all 'Shuhada' (Martyrs) in The Path of Allah سُبْحَانَهُ وَتَعَالَىٰ, and Gather every Year to commemorate their Companionship, as to why he was riderless, he explained that his hose had not died with him and this left him without a Mount even though he was the 'Sardar' (Leader/ Chief) of them all. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him if there was any way that he could obtain a Horse? He replied that if Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه were to go to Garh Mandu, in the Territory of Malva, there is the Settlement called Naalcha, my house is there. If you were to find my relatives and tell them that there is an amount of Four Hundred Rupees buried there. If they were to dig it up, purchase a horse with the Money and give it away in the Path of Allah سُبْحَانَهُ وَتَعَالَىٰ , he would be provided with a Horse. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him how he would come to know whether the horse had been received by him? The individual replied that they all congregate once a year, at a Certain Date, at a Holy Place near the Lake of Chand Laad, he could see him there. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه acted accordingly and went to the place mentioned, on the day appointed. He saw the entire Congregation and met their Leader who was splendidly mounted. The 'Sardar' thanked Hazrāt Najamuddin رحمة الله وَتَعَالَىٰ عليه and asked him if there was anything he wanted? Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him for Permission to settle in that Place, the 'Sardar' said that no one is allowed to live here but you may. Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه settled down at the Large Pool called "تا لاب باندی" (Pool of The Slave Girl) at Chand Laad, which was a very scenic location, West of The Palace of Sultan Ghori, five miles from the Royal Fort at Garh Mandu at Naalcha Sharif Town attached to Ghati Nowshera in District Dhar, Madhya Pradesh Province. While he was there, he Blessed Countless Hindus with the Treasure of Faith in Islam and provided many Muslims with Exalted Stations and Degrees of Faith.[114]

114 Hazrāt Arif Billah Shah Himayat Allah Qalandar رحمة الله وَتَعَالَىٰ عليه, Sajjada Nasheen Darbar Hazrāt Shah Meena

	Hazrāt Sahib رحم الَلہ وَتَـعَ علیـہ ۃ was Blessed with the Station of Ghausiat (Ghaus: Defender, one who aids, delivers from difficulty, removes trouble or affliction). He stated that any act or vision that was not in accord with the 'Shariat' (Islamic Law, Bounds of Activities) or 'Sunnah' (Practice of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم) is useless and not allowed. He also stated that a Qalandar was a very perspicacious and precocious type of 'Faqir' (Holy Mendicant). Hazrāt Ghaus رحمۃ اللہ وَتَعَالٰی علیہ remained without outward appearance of the Sunnah (Beardless) for most of his life, however, 15 years before his 'Wisaal' (Attainment To Allah سُـبْحَانَهُ وَتَعَـالَىٰ) he was completely outwardly transformed in accord with the Shariat and Sunnah and Married to settle down. Some people have taken liberties with the Ways of the Qalandars to introduce many evil practices, in order to hide their own short comings. They are far from the meaning of Faqr and the Mystic States of Elated Spiritual Stations that accompany the true Qalandars. It is stated that Hazrāt Abdul Aziz Alam Bardaar Makki رضي اللہ تعالیٰ عنہ, the founder of the Qalandari Order, attained to a great age and consequently lost all his hair including from the face. To prescribe this to Qalandar Practice is false and ignorance. Even Hazrāt Shah Khizr Rumi رحمـۃ اللہ وَتَعَـالَىٰ علیہ adopted correct practice and appearance about 6 months or a year before he passed away. Further more it has been clearly stated by the illustrious forebears of the Sillsila 'Mujammah Al Bahrain' (Confluence of Rivers): **'Wisaal':** **It is related that he Passed away in 1434 CE, in Malva at the Great Age of 200 years (Lunar Years/ 194 Gregorian Years) during the Reign of Sultan Hoshang Ghauri the son of Dilawar Khan, the Governor of Malva. He remained ill for Seventeen Days, One Day, a Murid said that they wished that Hazrāt should remain alive forever. Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ replied, "How is this Possible, all the time a Call is coming from The Friend and My Living and My Death are one and the same, as I remained engaged in His Worship during My Life, so I will remain engaged after Death." At the time of his Death, he opened his eyes and said, "Syed ul Auliya, Hazrāt Syed Khizr Rumi Qalandar رحمـۃ اللہ وَتَعَـالَىٰ علیہ has sent a Shawl from Paradise, embroidered with Flowers that is incomparable with anything in this World and has said that I should be wrapped in it and brought before him." At the final moment of his Blessed Life, he slapped his hand against his side repeating, "Huq, Huq" and Passed away to Eternity. His Date of Passing Away was versified by Hazrāt Maulana Abdul Qadir Qalandar Basti Jaunpuri رحمۃ اللہ وَتَعَالٰی علیہ as follows:** **والنجم اذاهوٰے چو خواندم زامام۔ آغاز ندارد ایں کلام وانجام۔** **ازبہر امام نجم دین غوص الدّبر۔ تاریخ وفات فہم کروند کرام۔**

Luckhnavi رحمـۃ اللہ وَتَعَـالَىٰ علیہ, and Khalifa of Hazrāt Qazi Mohammad Mahonoui رحمـۃ اللہ وَتَعَـالَىٰ علیہ quoted in Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمۃ اللہ وَتَعَالٰی علیہ, pgs. 53-54 (71-72).

	I Read The Deeds Of The Imam Najm. I Know Not The Beginning Nor The End of These Verses, **For The Ocean That is The "Imam' Najmuddin, Ghaus e Dhar. Discern The Date His Passing Away.** **Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ is Buried on the Bank of the Water Pools Of 'Bibi Bandhi" (The Slave Girl) at Chand Laad, towards the West. It is Written in The Azkar e Abrar that Sultan Ghiyasuddin Khilji had the 'Mazar' and Dome Constructed, a few Years after Hazrāt Najmuddin's رحمۃ اللہ وَتَعَالٰی علیہ Passing Away. The Route is that Mahuv is connected by Rail to the Rest of India. From Mahuv a road leads to to Dhar, the distance is 36 Miles and from Dhar to Naalcha, the distance is 15 Miles. At the Fifteenth Milestone, one side Leads to Chand Lat and The Water Pools of Bibi Bandhi are on the other side. The Old Palace of Sultan Ghauri lies towards the Front.**[115]
	23. Hazrāt Sheikh al Kabir al Mo'ammar Makhdoom Shah Qutb ud Din رحمۃ اللہ وَتَعَالٰی علیہ قدس اللہ السرح العزیز bin Malik رحمۃ اللہ وَتَعَالٰی علیہ قدس اللہ السرح العزیز bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رحمۃ اللہ وَتَعَالٰی علیہ قدس اللہ السرح العزیز. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **According to a Tradition, Hazrāt Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ was 44 years old when Hazrāt Najmuddin Ghaus e Dhar رحمۃ اللہ وَتَعَالٰی علیہ came to Sururpur. Hazrāt Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ was enthralled and asked his Blessed Mother for Permission to go to him. His Blessed Mother replied that you are obviously disabled and would not be able to see him. Why do you want to go there? Hazrāt Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ replied, "If I cannot see him, yet he will be able to see me and that is sufficient!"**[116] **Even though Hazrāt Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ was 44 years old and yet he asked his Blessed Mother for Permission. This was later eulogized by the Famous Poet Akbar Allahabadi:** **یہ تو کالج سے نہ اسکول کہ در سے پیدا۔** **دین ہوتا ہے بزرگ کی نظر سے پیدا۔** **This Knowledge come Not from Colleges or Schools!** **True Faith is born from the Regard of the Saints.** **On seeing him Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ said:** **ایں سفرِ من برائے ایں پسر بود۔** **This Journeying of Mine was only for this Gentle Soul.** **Hazrat Najmuddin Qalandar رحمۃ اللہ وَتَعَالٰی علیہ asked Hazrat Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ if it was possible to have Privacy at his Place of Residence, at this Hazrat Qutbuddin رحمۃ اللہ وَتَعَالٰی علیہ informed him that his home was very well suited to Private Meditation as the only other Occupant was his**

115 Gulshan e Qalandariya by Makhdumzada Maulana Shah Zaffar al Yakin.

116 Murad al Murideen, Hazrāt Qazi Mohammad Taqi Qalandar رحمۃ اللہ وَتَعَالٰی علیہ, p. 86-87.

Blessed Mother.[117] Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه took Ba'ait at his Blessed Hands, and took Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه to his Home. Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه stayed with him a few days and Imparted Spiritual Training. Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه was initiated in the Sillasil e Aliyah of Qalandariya Makkiyah Alawiya Taifuriya, Chistiya Qutbia, Chishtiya Nizamiya, Qadriya Shurwardiya, these Shajras.[118] Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه was soon adorned with 'Khilafat e Kubra' (Prime Successorship).[119] He was also awarded The Title of 'Bina e Dil' (Literally: Sighted of Heart) as he could see with His Heart's Eye.[120] During 'Zikr', Hazrat Qutbuddin's رحمة الله وَتَعَالَىٰ عليه Head would come apart from his Body and Rejoin it soon after. Hazrat Najmuddin رحمة الله وَتَعَالَىٰ عليه awarded him with the Title ' Sarandaz Ghausi" (Literally: 'Sarandaz', One who Casts His Head Away and 'Ghausi' One Attaining to the Sufi Station of 'Ghaus' or Great Helper). It is related that 50 years before the birth of Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه, Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه, The Founder of the Qalandariya Chishtiya Sillsila in India, while Awarding the Title of Ghaus e Dahr to Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه ا had said the following:

سیر در ملکِ پورب خواہی نمود کہ آں جا شاببازی بدامِ تو خواہد افتاد.

Go and Roam The Lands of the East. There a White Falcon (King of Falcons, meaning a High Flyer).[121]

Hazrat Qutbuddin started to spread the teachings of the Chisti Qalandari Sillsila in the area and attracted growing attention. He was the Living Image of The Feudal Soon Bansi Thakurs of Faizabad, who were rivals of the Tribe of Rukh Bars, attended to the Growing Fame of Hazrat Qutbuddin and asked him to Pray for their success.

Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه left Sururpur for Jaunpur and on his way found Mauza Sunghar to be very Beautiful and Eminently sited for Engaging in Worship. He had a Residence built there and engaged in 'Zikr' (Rembrancing Exercises). It is here that he became Known as 'Sarandaz Ghausi'.[122] This was due to the fact that when he engaged in 'Zikr e Ghausia' his head would become detached from his Body.[123] This had not occurred before in the Sillsila Qalandariya292[124] that the body would fall into pieces and themselves.[125] Hazrat Shah Maja Qalandar رحمة الله وَتَعَالَىٰ عليه has written

117 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 77.

118 Munaqib ul Asfiya, p. 171 (Handwritten Manuscript) and Fasool Masu'diya.

119 Fasool Masu'diya, p. 37.

120 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 61 (62).

121 Malfooz Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه (Wisaal 1176 AH) and Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه, p. 25.

122 Fasool Mas'udia, p. 37.

123 Bahali e Nur, p. 64.

124 Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه , p. 31.

	that By these Means (Zikr e Ghausi) the 'Qutbs' (Axis, Pivot or Pole, the Qutb is the Sufi Spiritual Leader that has a Divine Connection with Allah سُبْحَانَهُ وَتَعَالَىٰ and Passes Knowledge on, which makes him Central to, or the Axis of, Sufism, but he is unknown to the world). and 'Ghaus' {The Higher Station of the Sufis meaning the Defender. He is the Hidden Center of the Hierarchy of 'Auliya Allah سُبْحَانَهُ وَتَعَالَىٰ (Saints)} Roam the Skies and the Worlds.[126] **Mauza Sunghar was not settled as there was no water there. The People of the nearby Village would rely solely upon Rainwater. When Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه settled there he asked for water in order to perform ablution. His followers searched far and wide but only returned with one Beaker of water. Hazrat performed his ablution and instructed his followers to sprinkle the rest of the water on each side of the Village. This order was carried out but the water finished before the Southern side could be sprinkled. To this day there is water on all three directions but none on the South.[127]** **Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه engaged himself in 'Zikr e Ghausia' (Remembrance of The Ghaus) and 'Shugal Daira Hoo' (Performance of The Circle of Hoo). During The Performance of The Zikr e Ghausia when the moment of 'Sarandazi' came about, his Head would come apart from his body and that is why he was called 'Sarandaz, this is The Station of The Ghaus.[128]** **Hazrat Sheikh Shamsuddin Bhuddan Zaffarabadi رحمة الله وَتَعَالَىٰ عليه came to see Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه in order to learn the 'Azkar' (Plural of Zikr – Remembrance) of The Qalandariya Sillsila, however, he soon found that he was unable to perform them and informed Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه that he would not be able to perform the Azqar at his advanced age. Never the less, Hazrat Shamsuddin Bhuddan Bestowed the Khilafat Ba Ijazat of The Shurwardiya Baha'iya upon Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه. There are Four Branches of The Shurwardiya Sillsila; Shurwardiya Baha'iya Amu'iya Rizvia; Shurwardiya Baha'iya Baseeriya; Shurwardiya Baha'iya Zinjaniya Rizviya; Shurwardiya Baha'iya Zinjaniya Baseeriya.** **Additional Nisbas:** **When Hazrat Sheikh Abdullah Shattar رحمة الله وَتَعَالَىٰ عليه came to India, after receiving Khilafat from Hazrat Shah Muzaffar Gurgani رحمة الله وَتَعَالَىٰ عليه, he used to ask two or three questions from any person attached to any Sillsila. If he would not be satisfied with the answers he would Deprive ('Salb') that person of the Lineal Relationship ('Nisbat') within their Sillsila.**

125 Asool ul Maqsood, p. 23 and Munaqib al Asfiya, p. 179.

126 Itehaf ul Akhyar, p. 81-80.

127 Itehaf ul Akhyar, p. 80-81.

128 Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه.

	One day Hazrat Da'ud Sarmast Qalandar رحمة الله وَتَعَالَىٰ عليه, the Khalifa and Son in Law of Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه, came to see Hazrat Sheikh Abdullah Shattar رحمة الله وَتَعَالَىٰ علي. Despite being disallowed by Hazrat Shattar's رحمة الله وَتَعَالَىٰ عليه Attendants, he insisted on seeing the Sheikh. He entered into the Company of Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه and sat down in front of him despite the fact that his feet were begrimed with mud. Hazrat Sheikh Abdullah Shattar رحمة الله وَتَعَالَىٰ عليه was incensed and he tried to Deprive Hazrat Da'ud Sarmast Qalandar رحمة الله وَتَعَالَىٰ عليه of his Lineal Relationship. Despite this, there was no effect upon Hazrat Da'ud Sarmast Qalandar رحمة الله وَتَعَالَىٰ عليه Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه exclaimed, 'No ill mannered person has ever attained unto Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrat Da'ud رحمة الله وَتَعَالَىٰ عليه replied, No well mannered person has ever attained unto Allah سُبْحَانَهُ وَتَعَالَىٰ when Divine Love takes a person into it's Grip, manners go out of the window![129] Hazrat Shattar سُبْحَانَهُ وَتَعَالَىٰ asked Hazrat Da'ud رحمة الله وَتَعَالَىٰ عليه as to which Sillsila he belonged to? Hazrat Da'ud رحمة الله وَتَعَالَىٰ عليه replied, I am a Lowly Follower of Hazrat Qutbuddin Bina e Dil Sarandaz Ghausi Qalandar رحمة الله وَتَعَالَىٰ عليه. **Hazrat Sheikh Abdullah Shattar رحمة الله وَتَعَالَىٰ عليه went to see Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه and asked him, "What relationship is there between a Scholar and 'Huq' (The Ultimate Truth)? Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه indicated his other Khalifa, Hazrat Naseer ul Haq Qalandar رحمة الله وَتَعَالَىٰ عليه and said he will answer. Hazrat Naseer ul Haq Qalandar رحمة الله وَتَعَالَىٰ عليه said, "The same relationship that a Niche has with the Walls,"[130] At this both Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه and Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه engaged in 'Murāqaba'. (Arabic: "to Observe") is Sufi meditation. Through Murāqaba a Person watches over their (Spiritual) Heart and gains Insight into the Heart's Relation with its Creator and its own Surroundings. Murāqaba is a core concept (most) Tarīqas (Arabic: "Sufi orders"). The Objective of Murāqaba is to Purge one's Base Character(s) and develop Lofty Character in its Place)[131] After some time Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه went into his Chamber and Hazrat Abdullah Shattar رحمة الله وَتَعَالَىٰ عليه went away. One of Hazrat Shattar's رحمة الله وَتَعَالَىٰ عليه 'Murids' (Affiliated Follower) asked Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه as to what transpired? Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه replied, "Ask your ('Pir') Spiritual Preceptor." When he asked Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه, he replied, "We traveled Spiritually to the Seven Skies (Heavens). {as Samāwāt as Sabʿ (Arabic: السَّماوات السَّبْع or Sabʿ Samāwāt, Arabic: سَبْع سَماوات) is a word in the Holy Qurʾān, referring to the Existence of the Seven Heavens}.**

129 In Akhbar ul Akhyar p. 180 printed by Hashmi in 1278 AH.

130 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pgs. 80-81, Itehaf ul Akhyar, pp. 83 to 86, Mujhadat al Auliya, p.214-215.

131 https://en.wikipedia.org/wiki/Muraqabah

	Hazrat Shattar's رحمـة الله وَتَعَـالَىٰ عليه 'Murid' asked him as to what Status Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه is Stationed at? Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه replied, "Hazrat Qutbuddin is a Strong man of Allah سُبْحَانَهُ وَتَعَالَىٰ , we traveled to the First Heaven, then the Second and so on till the Sixth, there instead of One Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه there were over a Thousand and each one wore the exact same clothes. I was amazed and in this quandary, I returned but of Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه I do not know where he went!" After this incident Hazrat Shattar رحمة الله وَتَعَالَىٰ عليه came to see Hazrat Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه many times. Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه told him to reconnect the Lineal Linkages of all those he had deprived. Hazrat Shattar رحمة الله وَتَعَـالَىٰ عليه submitted to this Command and also passed on some specific 'Azqar' (Sing. 'Zikr: Rembrancing) of the Shattariya Sillsila, including The 'Zikr e Paas an Faas' (Litany of Kalima e Taiyyaba, La Ill La Ha Ill Lillah, Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم dar Rasool Allah سُبْحَانَهُ وَتَعَالَىٰ , through The Breath)307 Hazrat Qutbuddin رحم الَىٰ عليـه ة الله وَتَـعَ was Bestowed with 'Khilafat' and 'Ijazat' (Permission for Onward Transmission) of the Madariya Sillsila from two Sources; Firstly, from Hazrat Syed Jamal 'al Maroof' (Well Known as) Jumman Hatta رحمة الله وَتَعَالَىٰ عليه who was, in turn, Authorized to do so by Hazrat Sheikh Badiuddin Qutb ul Madar رحمـة الله وَتَعَـالَىٰ عليه himself; Secondly, from Hazrat Sheikh Shamsuddin Bhuddan Zaffarabadi رحمـة الله وَتَعَالَىٰ عليه.[132] Hazrat Qutbuddin Sarandaz Jaunpuri رحم الَىٰ عليـه ة الله وَتَـعَ instituted the 'Zikr' (Remembrance) Formulae of the order: 'Ya Hassan is forced between the two Thighs, Ya Hussain on the Navel, Ya Fatima on the right Shoulder, Ya 'Ali on the left Shoulder, and Ya Muhammad in his Soul'.[133] This does not Imply that the Sillsila Converted to Shiʿism as asserted by Trimingham. "Later on, the Jaunpuri Branch of Qalandarīya Chishtiya became Shi'a."

132 Fiqr al Ghareeb az Zikr al Habib known as Tazkira Jebi, p. 83.

133 Trimingham 1971: 268.